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“ HE THAT READETH LET HIM UNDERSTAND.”

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Vol. II.

EXTRACT FROM THE VIII. CHAPTER OF THE BOOK OF MORONI, THE SON OF MORMON.

And now my son I speak unto you concerning that which grieveth me exceedingly ; for it grieveth me that there should disputations rise among you. For if I have learned the truth, there has been disputations among you concerning the baptism of your little children. And now my son, I desire that ye should labor diligently, that this gross error should be removed from among you ; for, for this intent I have written this epistle. For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying, listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance ; the whole need no physician, but they that are sick ; wherefore little children are whole, for they are not capable of committing sin ; wherefore the curse of Adam is taken from them in me, that it hath no power over them ; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me ; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin ; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children ; and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world ; if not so, God is a partial God, and also a changeable God, and a respecter of persons ; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity ; for he hath neither faith, hope, nor charity ; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child be-

cause of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God ; and I fear not what man can do ; for perfect love casteth out all fear ; and I am filled with charity, which is everlasting love ; wherefore all children are alike unto me ; wherefore I love little children with a perfect love ; and they are all alike, and partakers of salvation. For I know that God is not a partial God, neither a changeable being ; but he is unchangeable from all eternity to all eternity. Little children cannot repent ; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ. For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law ; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent ; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his holy spirit, and putting trust in dead works. Behold, my son, this thing ought not to be ; for repentance is unto them that are under condemnation and under the curse of a broken law. And the first fruits of repentance is baptism ; and baptism cometh by faith, unto the fulfilling the commandments ; and the fulfilling the commandments bringeth remission of sins ; and the remission of sins bringeth meekness, and lowliness of heart, and because of meekness, and lowliness of heart, cometh the visitation of the Holy Ghost, which comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.

DISCOURSE.

By Elder Orson Pratt, Tabernacle, October 7, 1854.

We will bring up the subject upon which others have spoken, and that which more immediately concerns us, viz. : the Perpetual Emigrating Fund. What is it ? For what was it established ? What are your duties in regard to this fund, and in relation to your fellow-beings, your brethren and sisters, and their families that are scattered abroad in the midst of those wretched, wicked and abominable governments ?

We have already been informed, and taught from this stand, by those who are filled with the Holy Ghost, by those who are filled with the inspiration of the Almighty, setting forth the necessity, and importance of being awake in regard to the condition of the saints that are scattered abroad. We are apt to forget the things we ought to do though they are told to us in plainness. We think in our hearts, ' Well we will go and do as we have been told ; it looks beautiful and very consistent ; it seems to be the very law by which we should be governed, and when we go from this conference, we will make all the necessary arrangements to fulfil and comply with this law

and hearken to the counsels and instructions that have been given ;' but straightway as you go out of the Tabernacle, and get out of the voice of the servants of God, the devil comes along, and begins to whisper in your ears, and tells you to be a little selfish, saying, 'Look out more for yourselves, for your wives, and for your children ; they may go hungry—they may want food, and houses, and ten thousand other things, and unless you put forth your hands, and exert your energies to provide for them, they may be brought into great suffering ; and again, perhaps there may be some great trials ahead of the saints, there may be pinching times ; it would be well for you to look out a little, and be prepared against these times of trial," etc. And thus the good word that is sown in your hearts by the Holy Spirit begins to be caught away, one principle after another, until finally selfishness has full control over your movements, and it is the last thing you think of to do unto others as you would others do unto you under the same circumstances.

The Lord is going to gather his saints, and we are already gathered, a great host of us into this Territory ; but let me tell you this is hardly a beginning ; many nations are yet to be gathered unto the name of the Lord of Hosts, unto Mount Zion, where they can be taught in the ways of the Lord, and be instructed to walk in his paths, and understand the principles of true government, and their duties towards one another, and towards the God whom they intend to worship and serve. Nations not a few, are to be gathered, and to go up for that purpose.

This is just laying the foundation ; it is a little nucleus, and a few thousands are gathering to it year after year ; but the work that is now commenced will increase, and continue to increase, like the stone that was hewn out of the mountain. In the first place, the stone taken out of the mountain is much smaller than the mountain, but finally it increases to that magnitude that it begins to be a great mountain, not merely to fill one small territory, but as Daniel said, 'it became a great mountain and filled the whole earth.'

Very well then, the saints are to be gathered, and they are to come not only by thousands, but tens of thousands, scores of thousands, and hundreds of thousands, are to be assembled from among the nations. How is this to be brought about ? Through the servants of the living God. This is what the Lord told us before one saint was gathered. In a revelation, given in the presence of six elders, in Sept. 1830, the Lord says, 'Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice, and harden not their hearts ; and the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land.'

That is the decree that has gone forth ; it is ordained in the heavens, and it will come to pass. As the saints have already been gathered here into this Territory, even so will it continue to be fulfilled until the last of the elect of God are assembled from the four corners of the earth.

The servants of God are the ones that are called to bring to pass this work, says the revelation. In obedience to this declaration, and in fulfilment of this prophecy, the Holy Ghost wrought upon the heart of our President, to establish a fund—a Perpetual Emigrating Fund, to bring about this great work ; he laid the foundation of it ; he proposed it to the people, and explained the nature of it ; how it was to be used ; how it was to be controlled ; and how it should be made lasting and perpetual in its nature, to

accomplish the design of the Almighty in gathering his elect from the four winds of heaven. • Shall we then, as saints of the Most High, come here and sit down in our fine habitations, and upon our farms, and inheritances, and let this great work of the last days come to naught through our carelessness and indifference? No, brethren; let it not be recorded in the archives of the eternal world that we will thus do, when our brethren have stretched out their hands to help us to this place. Let not the news fly to eternal worlds that we are not willing to do to our brethren scattered abroad, as they have been willing to do to us, when we were in a scattered condition.

I do not know what more can be said, than what other speakers have already said upon this subject. Our President said he would be glad to have some six discourses, each six hours long, preached to the people upon the subject of doing their duty unto others in regard to this fund. And I have no doubt he included every other duty between man and man, so far as it could be done in that short period of time, for 36 hours could not begin to be time enough for a man to tell the people all their duties. Many people think that all the duties of man are recorded in the Bible; that idea is held by many of the sectarian world; they think this book contains all the duties in regard to the relationships between man and man, and that it is a sufficient rule of faith and practice; and enough to govern them in all their dealings with each other, and in their duties towards their God.

Let me tell you, if any one man's duties (if he lived to be an old man) were clearly written, and foretold before he was born, it would take a larger volume than the Bible to contain them all; and when we consider the thousands and millions of human beings that are on the earth now, and the millions that have dropped into their graves in ages past, it is absurd to suppose that one such volume could point out all their duties, even if they all could have been foretold by the spirit of prophecy.

For instance, the duties of to-day, if written, would require something like one page; and as every day's duties would be different the one from the other, it would require three hundred and sixty-five pages in one year, which in seventy years would amount to upwards of twenty-five thousand pages, which would have to be recorded to point out the duties of one individual towards his fellow-man. Think not then, that six discourses each, only six hours long, could make known to you the whole of your duties towards each other through life.

This is the reason why the Lord has appointed a living priesthood on the earth; why he has sent down the Holy Ghost from heaven, why it enters the heart of man, and inspires him with knowledge and information concerning his own duties, and the duties of others also, that he may impart to them, week after week, and from one meeting to another, in public and in private, before large assemblies and in the family circle, every principle and duty that is necessary to be known; that his family, his wives and his children, and the Church of God at large may be taught by the Holy Ghost—the Comforter that guides into all truth; it is that power that instructs men in regard to all their duties.

Then let not the immigrants—the saints that have come into this Territory in former years, as well as those who have come here the present year, be asleep upon this subject, but awake from a deep sleep. You know what the parable says on the subject of the kingdom of God in the last days,

comparing it to ten virgins, that took their lamps and went forth to meet the bridegroom. They did not stay abroad among the nations. *Then*, says Jesus, 'The kingdom of heaven shall be likened unto ten virgins.' Not the kingdom he built up in his own day, and in the days of his apostles, who were with him in the flesh ; but '*then*,' having reference to what was previously spoken in the foregoing verses, concerning his second coming in the clouds of heaven in power and great glory. 'Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth from among the nations ; some took oil in their lamps, and some did not, but let their lamps go out, only having barely lighted up their wicks a little, which contained no oil to feed the flame ; and they all slumbered and slept ; but by and bye, about midnight, when they were all in a sound slumber, a cry is heard, 'behold the bridegroom cometh, go ye out to meet him,' that awaked them all up.'

Now it would be much better for us to wake up before the midnight cry is sounded in our ears. We gathered here and brought lamps with us, have we got oil in them ? Are we doing the things God requires at our hands ? Are we doing unto others that we would have others do to us under the same circumstances ? If you want to know just precisely your duties towards your fellow man, always ask yourselves this question, "If I were placed in that man's or in that woman's condition, how should I desire that they should do unto me ? 'And whatsoever you would have men do to you, do ye even the same to them.' We can always tell what we should do by changing circumstances and places, by placing ourselves in other's circumstances, we can see what we would wish them to do to us under those circumstances, and thus find out what we should do for those in that condition.

What does the Lord intend to do ? He is introducing a new dispensation ; yet it is the gospel dispensation, the same as all other dispensations ; the gospel is included in this new dispensation. The Lord intends to do a great many things in this dispensation he never did in former ones ; and a great many things that were in former ones will eventually be done away in this new one. What is to be done away ? A great many things Jesus taught on the Mount will actually have to be done away in this new dispensation. A great many things were given to meet the circumstances of the people, that when they all become righteous many of those laws and regulations that were given to them in an imperfect state will vanish away ; they will be of no use ; they are like the platform erected around an edifice, which serves a good purpose for the time being, but when the edifice is completed, the platform is taken away.

We are told a great deal about the poor in former dispensations ; how to deal with them, and the laws that were given to regulate mankind in dealing their alms to them. Will this always be the case ? No, but the time will come when there will be no poor. The object of this last dispensation is to make the people one as the Father and the Son are one, or as the Book of Doctrine and Covenants says, to make them equal in earthly things that they may be made equal in heavenly things.'

To bring about this object, and do away with poverty and make all the people rich, the Lord has introduced laws, and rulers, and governors to teach us our duty while poverty reigns in the world. If you think it hard to pay

back a just and honest debt to the Perpetual Emigration Fund, what will you think when the pure laws of God are introduced, and you are required by his law to pay over every farthing you have in the world ; not only to pay your just and honest dues to the Perpetual Emigration Fund, but to pay everything in your possession. If you cannot deal justly in relation to these small accounts, how is to be expected you will perform the pure law of God—the law of consecration ? I tell you, we have got to begin and attend faithfully to these small things. But when we are first born into his kingdom we cannot run alone ; we are not able to prance, and trot, and caper about ; he has therefore ordained certain helps, and governments, and laws to govern us while we are in the creeping state, and trying to advance into a more perfect order of things. This Perpetual Emigration Fund is one of those helps, ordained to assist us in our imperfect and weak state ; by and bye when the full law of God comes in force these helps can then be dispensed with. When that will be, I do not know, but I have an idea that it will not be until we get back to Jackson County, for the Lord has told us in one revelation in substance as follows, ‘Let these laws I have given concerning my people in Jackson County be fulfilled after the redemption of Zion.’

The Lord is beginning to redeem Zion. You must not suppose because you are away here in Utah, that you are out of the reach of the Lord's working for the redemption of Zion ; for he has been working ever since we were scattered from that land, to bring it about, and we are becoming more and more of one heart and one mind ; more and more willing to hearken to counsel. You see among this people a very different spirit manifested, from what was manifested some ten, fifteen, and twenty years ago. How ready and willing they generally are to receive the instructions and counsel of those God has ordained to teach them.

We can see how the Lord has prospered us as a people since we came to this Territory, and how everything has worked for our good through obeying the counsel of those God has appointed for our consolation, happiness, and benefit, both temporally and spiritually. All this has a tendency to the redemption of Zion ; it is all making to that great point. Whenever the properties of this church shall be consecrated to it, and the saints receive their stewardships, it will all be tending to bring about that which is so often spoken of in ancient and modern revelations.

The Perpetual Emigration Fund is one of the helps that is introduced to lead us previous to our getting into that more perfect state ; and when we get into that, it will all be Perpetual Fund, or any other kind of funds we please to name, for the property will all be consecrated unto the Lord, with a deed and covenant that cannot be broken ; then the servants of God can take the whole of the property and use it according to the mind and will of God, and it will be all Perpetual Fund, and all tithing funds, and all public building funds ; for it will be just the kind of funds the Lord shall direct to accomplish whatever is designed in his wise purposes through his servants.

Let us step forward, and build up this fund, and take hold of simple things, if we ever expect to receive the greater ones. We had excellent preaching this forenoon as to practical duties ; this has been my manner of preaching when abroad upon the earth, except on my last mission ; on that, I was sent to preach the doctrine of plurality of wives. In all my preach-

ing on other missions, I have endeavoured to be just as practical as possible among the people, showing them their every-day duties. I have published many pamphlets and works, and in the most of them, I have published the simple, plain, easy principles of the gospel. It is true, in answering some queries that have been put forth by the world, I have been obliged to deviate in some of my publications from the plain and simple course I have generally pursued in my works.

For instance, the world read in the revelations we have received that there are more Gods than one. This is something that does not immediately concern us ; but yet opposers get up and contend against us, and prejudice the minds of congregations against the people of God, because they profess to believe, not only in a plurality of wives, but also in a plurality of Gods ; it is necessary to show them the reasons for our belief—the whys and the wherefores ; and this I endeavoured to do in some of my last publications ; not because I had more light upon this subject than many others, but I endeavoured to do it for the benefit of the people—to show them wherein we believe in the plurality of Gods, and yet acknowledge only one God. I believe both of these principles with all my heart. I believe there is only one wise God, and I believe there is an immense number of Gods. The people know we believe these doctrines, and they publish against us on this ground : and if we should not take up any arguments to explain the matter, it would only serve to rivet down their prejudices on their hearts. Notwithstanding this, it was always more delightful to me in all my preachings abroad, and in any publications I have sent forth, to dwell upon faith, repentance, baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, and upon the plain simple every day duties of the saints, showing them what to do in order to obtain eternal life in the kingdom of God.

So far as I have ever preached abroad in the world, and published, one thing is certain, I have not published anything but what I verily believed to be true, however much I may have been mistaken, and I have generally endeavoured to show the people from the written word of God, as well as reason, wherein it was true. This has been my general course. I may have erred in some principles ; I do not profess to be wise, or to have more understanding than many others. I am not called with the same calling as those who preside over all the church. I may not have as great a degree of the spirit of revelation ; but I have always tried in my teachings, and in my proclamations, and publications, where I could not get light by the Spirit of the Lord (or did not get light ; I will not say could not, for I believe it is the privilege of all elders, authorities, and members of the Church of God to get light by the Spirit of the Lord), but where I did not get light by the Spirit of the Lord, I have generally been careful to back up all the doctrines and principles I set forth by reason, or by, Thus saith the Lord ; in some revelation either ancient or modern. Previous to declaring a doctrine, I have always inquired in my own mind, ‘ Can this doctrine be proved by revelation given, or by reason, or can it not ? ’ If I found it could be proved, I set forth the doctrine ; but if I found there was no evidence to substantiate it, I laid it aside ; in all this, however, I may have erred, for to err is human.

I feel thankful to God this day that I stand in the midst of a great and

good people, that are willing to practice the principles of eternal truth and righteousness, and those mysteries about the plurality of Gods, and the plurality of worlds also are good in their places ; God has revealed them, and they are intended for our good and instruction, or he never would have revealed them.

But to go back to the words of our text ; that is the thing that most concerns us at present. It should be laid before the minds of the people, and instilled into their hearts week after week ; they should be taught and instructed in such a way and manner that these mysteries, when we get the true light upon them, may do us good. When the Lord sees fit to pour out wisdom and knowledge, and mysteries, and understanding from the heavens, may we, by practical works, faith, and diligence in doing our duties one towards another, and towards our God, be able to receive them, and have them do us good. The time will come when the Lord will reveal all these things ; everything in the heavens, on the earth, and under the earth ; and everything pertaining to the soul of man will be proclaimed by the sounding of trumpets in the ears of all living.

I will adopt the old saying, 'I feel first rate.' It does me good to get back into Utah Territory, after having been gone two years, to behold the faces of the saints again, and rejoice in their midst, and to bear my weak and humble testimony of the truth of this great and glorious work. It is now over twenty-four years since I was baptised into this church ; it was twenty four years on the 19th of last month since I was baptized, and became a member of this church. I have seen it rise to its present greatness from a very few individuals that composed the whole church in 1830. There were then, perhaps, not fifty Latter Day Saints in the whole world ; and every year brings to pass the fulfilment of the sayings, and predictions, and revelations of Joseph, the prophet.

The work is rolling on as rapidly as the wheels of time will permit. I well recollect a revelation given upwards of twenty-three years ago. What did the Lord say when we were only a little handful ? Said he, 'It is necessary that my elders should go forth into all the regions round about, and preach my gospel, and many shall be converted ; and ye shall have power to organize yourselves according to the laws of man.' This was spoken before we began to gather. What was the use of organizing ourselves according to the laws of man ? 'That you may break every band wherewith the enemy seeketh to destroy, and that you may keep my laws.' Has not this been fulfilled ? Look at the time that prophecy was given, away back nearly twenty-four years ago. Has it come to pass ? Are we not organized according to the laws of man ? Are not many converted just as the revelation predicted ? And are we not in a position by being organized here in Utah Territory according to the laws of man, to break the bands of the enemy that they may not destroy us as a people. If mobs undertake to afflict us here, they will find it very difficult, because we are organized according to the laws of man. If they use any exertion, or any influence to bring about the destruction of this people, we are organized according to the laws of man, and can fight them with their own weapons.

Not only was this for the purpose of our being secure from the hands of our enemies, but, 'that ye may be able to keep my laws.' That was another reason the Lord gave in the same revelation. Are there not some

laws of God that we could not keep if we were scattered over the other States and Territories, unorganized according to the laws of man? Yes, there are laws of the greatest moment that have a bearing upon the present and future destiny of this people; that have a bearing upon their eternal glory, exaltation, and everlasting happiness. These laws never could have been kept had we not been organized according to the laws of man. The Lord has fulfilled this revelation thus far; how much more complete this organization may become hereafter, I know not, neither do I care.

It was not the invention of man, nor the power and wisdom of man that organized this kingdom, but the God we worship and serve, who made the heavens and the earth. He made this kingdom and organized it, and established it; it is all his, and he holds it in his own hands; and the same great Being rules and governs the wicked: he controls them, and he will fulfil every word that has been given through the mouths of his servants, as he tells us in the preface of the Book of Doctrine and Covenants: 'These commandments and prophecies shall be fulfilled; though the heavens and the earth shall pass away, not one iota or tittle of the commandments of that book shall pass away.'

Everything will roll round, roll round, roll round in its times and seasons until this kingdom shall spread forth, and the dominion and the greatness of it will cover the whole face of the earth, and there will not be a dog to move his tongue from the Rocky Mountains to the uttermost parts of the earth, but all be in subjection to the kingdom of Christ; all must become subject to her laws; and the great nations of the earth—mighty nations, not a few, ere long will come up to Zion, to seek wisdom and knowledge from the counsellors in Zion. They will read her laws, and say, 'Our laws are as nothing, our wisdom as foolishness, our words like the tow that is exposed to the devouring flame, we are broken asunder, torn into fragments, and ready to crush under our own weight; but your laws, government, and officers, are all good, righteous, just and true; surely the God of Israel is in your midst. Come let us go up to Zion, let us hear from the wise legislators of Zion, and let us hear the laws proclaimed therein; let us learn of the wisdom that dwells in the servants of the Most High.' And they will come up with their armies, and their mighty men, and their judges, and their rulers, and kings will come to the brightness of her rising, and the gentiles will come like a flowing stream, and the gates of Zion will be open day and night, and never be shut to admit the forces that will come rushing in from all nations, to learn the wisdom, knowledge, and instruction that are poured out from the heavens upon the servants of the Most High.

If we are looking forward to such a glorious time—to such a happy period let us endeavour to prepare ourselves, and awake from our slumber, and do the duties required at our hands. Pay up your debts, pay them up to the Perpetual Emigration Fund; and let the means be sent back immediately, that those who are starving to death, and are ground down with tyranny, may enjoy the same privileges as you. Remember them and God will remember you. But if you turn your back upon these principles, and will not seek to do unto others as you would have them do to you; if you will not listen to the instructions of our prophet, and to the instructions of others who have spoken on this stand, you will wither away like a dried reed, and you will bear no authority, and that you have will be taken from you, and you will be left poor and miserable, and become the off-scouring of the earth, under the curse of the Almighty for your disobedience. —*Deseret News*

ORIGINAL CORRESPONDENCE.

Brig "Tarquenia," April 26th, 1855.

DEAR PRESIDENT FARNHAM,

Sir,—Being called to leave my present field of labour, and return home, I write to let you and the brethren generally know how the work of the Lord has prospered in this colony since I have been placed in this field.

As is generally known, I arrived here about two years ago, under most discouraging circumstances, but by the favour of the Lord my way has been continually opened before me, and a good work has been wrought in this part of the vineyard; many have been baptized, and many have been looked up, who had emigrated to this country for the purpose of opening their way to Zion; but so far as my observation is concerned many of these have made shipwreck of their faith—others remain faithful. About 13 have been looked up, and 57 have been baptised, in all about 70 in this colony. Those who have been baptised are faithful Saints, only one of them has been cut off. Since my arrival seven Elders have been ordained, who have all proved faithful to their calling. There has also been four Priests ordained, and one Teacher. When I received my recall the field looked more fit for harvest than it had previously. There is a good field of labour for a few faithful Elders in this country.

Since the information has arrived, calling for my return, I have been called to perform another part in the great work of the last days, by the Presidency of this mission. That is of gathering the sheep and taking them to the fold. When they received the information they manifested the greatest anxiety to obey that commandment also, and leave the place where the judgments of God only linger for the destruction of the wicked after the righteous are gathered.

After receiving my instructions I proceeded immediately to canvas the country to find out how many could emigrate. After visiting South Australia, and the branches in Victoria, I found that I could safely depend on forty-five. I then immediately engaged a vessel to take us to San Pedro, South California, but as the time draws near for sailing it appears probable that we shall have about sixty in passengers, being from 75 to 80 souls.

Being nearly ready to sail, and perhaps leave the southern clime for ever, I wish to leave my testimony of the truth of the work in which I am engaged, having proven for myself the truth of same by an experience of about fourteen years; and have proven that the blessings have and do follow the believers now as in the days of the Apostles; and that the blessings mentioned by Paul, in the 12th chapter of Cor., are now realized by the Church of Jesus Christ of Latter-day Saints. I have proven that the like causes produce the

like effects; and that God gives His spirit as anciently to baptized believers, through the laying on of hands, as will be found recorded in the eighth and nineteenth chapters of Acts. It was ordained that Joseph Smith should be a prophet, to come forth in the last days, to usher in the fulness of the dispensation of the fulness of times, when God would gather all things in one, both things in heaven and things on the earth; and he has sealed his testimony with his blood, by the hands of a ruthless mob, by whom he was slain on June 27, 1844.

As he testified of things in life, so also in death, for he left his people saying that he was going "like a lamb to the slaughter. This proved to be true, for he never returned alive. He performed the greatest work ever done on the earth, Jesus excepted; and now all men are called upon to repent and be baptized for the remission of sins, and have hands laid upon them for the gift of the Holy Ghost, in the name of Jesus Christ, such as comply with these conditions will have the spirit to lead them into all truth, and show them things to come; but if they keep not this law, they will suffer loss, in this world, and in that which is to come, which loss will be as eternal as their duration. All men will do well in keeping the commandments of Jesus and His Father: such will know of the doctrine whether it is true or not; whether it is of men or of God.

May the light of the truth that issues from Jesus enlighten all the honest in heart, is the prayer of one that is obliged to leave, and he instructs all who may have received the truth at his hands, to grow in grace and the love of the truth, until they arrive at the fulness of all truth. My love to all saints, may the way be opened for them to gather, not forgetting yourself.

Yours in the bonds of the Covenant,

BURR FROST.

To President Augustus Farnham.

EDITORIAL AND GENERAL INTELLIGENCE.

The Saints generally, from the past usefulness of the *Watchman*, being desirous that it should be continued as heretofore, we therefore present them and the public with the first number of the second volume. Trusting to the Lord for His Holy Spirit, to assist and guide us in this high and responsible undertaking, and also depending on the Saints for their faith, prayers, and means to sustain it; that it may continue to be issued regularly.

We shall avail ourselves of our past experience, and the ability given unto us to make the *Watchman* as instructive and as interest-

ing as possible ; for this end we request all Presidents to keep us correctly informed, of any particular events or circumstances, that may transpire in their respective fields of labour, having a bearing on the interest of the cause, and also of the state of the work of the Lord and the statistics thereof.

By the latest intelligence from New Zealand, Elder Cooke informs us of his labours and travels over a considerable portion of that colony. He has met with much success in preaching, and many are receiving the truth and being united with the saints of the Most High. He has visited several of the most populous cities and towns, and has found many honest inquirers after the knowledge of God ; who manifest a desire to learn the true foundation and principles of the Church of Jesus Christ as it is established in these days.

These, being persons of candour, and such as are accustomed to reflect, they are led by the contentions, devisions and sub-divisions that exists amongst the professing christians ; to see, that the principles of salvation are quite different to those that are taught by the hireling priests of the day ; an hireling priesthood that would, were they not restrained, do as did the unbelieving Jews, who put to death the Son of God, so would these hirelings who have magnified themselves before men ; if they were not restrained by well established laws. They would endeavour to destroy the servant of God in these days.

This feeling has been manifested to a considerable extent in New Zealand, by those who are placed at the head of the people as teachers of righteousness, who teach not by the wisdom of God, but of man. The hireling teachers in New Zealand have been so inveterate in their opposition to the gospel, and many of the inhabitants so eager in their enquiries after it, that we already begin to see fulfilled in a degree the important prophesy contained in the following acrostic :—

(COMPOSED BY ELDER JONES ON OUR DEPARTURE TO OPEN THE GOSPEL
IN THAT COLONY,)

F ear not, for the Lord will you bless,
A nd crown your labours with success ;
R ighteousness shall win its way,
N o power can withstand its sway.
H ell may rage and the Hirelings howl,
A nd cry, alas ! our crafts will fail,
M aori's son will the truth obey.

This opposition to the Gospel in New Zealand is not singular, for this occurs wherever it is preached by authorized messengers. Whenever the Elders of Israel go amongst a people who are sitting in darkness, and who are lulled into carnal security by the delusive teachings of men who profess to teach the way of salvation ; but who have not been “called of God” to that office “as Aaron was” to his, but have been placed there by the sleight of men, who with cunning

craftiness lay in wait to deceive; these rise up against the servants of God, and for a time lay down their contentions to unite in opposing the principles of truth. In this we are not surprised, for the Apostle foretold that in these days "evil men and seducers" should "wax worse and worse, deceiving and being deceived." Whilst we are continually receiving information, from every town and village, where the Elders have entered; that these men who thus stand at the head of society, are rejecting the Gospel of Christ, and denying the Revelations of God, as they have been made known to His servants, in these the last day, we are led to say with the prophet, Micah 3 chaps. and 11 verse, "The heads thereof judge for reward; and the Priest thereof teach for hire," and also of Paul's sayings, 2 Tim. 3, 5, where he describes them as "having a form of Godliness, but denying the power thereof from such turn-a-way," and he farther describes them in the 7th verse, as "ever learning and never coming to a knowledge of the truth." We are warranted in saying with him, that the false teachers of this would-be-wise generation are men of "corrupt minds reprobate concerning the faith, that is, the faith once delivered unto the saints.

Since our last issue we have made another visit to Victoria, or the purpose of assisting a company of saints, to prepare to embark for the land of America; there to assemble with their brethren and sisters, the saints of God. They were shipped on board the Brig "Tarquenia," under the charge of Elder Burr Frost, who has the oversight of them until they arrive at San Bernardino. The Company numbered 72 souls, 27 of whom were led up to Port Phillip from Adelaide by A. P. Dowdle; the two companies met, when, (altho' it may appear strange to many) they appeared like old acquaintances; a perfect union existed amongst them, they all rejoiced in the Gospel of Christ. They put to sea on the 27th of April, all well and in good spirits.

Elders P. Smith and R. Owens are returning home with this company, Elder Dowdle still remains to assist in rolling forth the work in this colony.

There are many Saints remaining in Victoria, who are making every effort to gather out as soon as circumstances will permit. The prospects are good for a much wider spread of the Gospel through that colony. The work is being prospered in the hands of the Elders; the Lord working with them to establish His word, to the convincing of the honest in heart, of the importance of Salvation.

The news from Adelaide is quite cheering, the saints generally are rejoicing in the work of the Latter-days; several Elders are labouring under the Presidency of Elder John W. Norton, and all who may happen to listen to him, or any other of the servants of the Lord labouring there, will do well to pay heed to the same, and to examine for themselves whether the work be of God or of man.

Elders are travelling in different parts of this Colony; they meet

with much opposition, but truth must prevail, and it will soon break down the strong holds of satan; for the Lord has promised that He will give the kingdom to the people of the saints of the Most High, see Dan. 7, 27. The word of the Lord by His prophets will be fulfilled.

Have not then, the Saints of Latter-days, the greatest reason to rejoice in these great and glorious principles. Saints who have covenanted to keep the commandments of God, and to walk in obedience to His will, conforming to all His laws and ordinances, as fast as they are made known to them by His authorised servants. Thus receiving instructions from and increasing in the knowledge of Him, who is eternal by means of continual Revelation, which will lead them into all truth, that is in Christ Jesus.

We answer yes, they have cause to rejoice, and they are rejoicing for the Spirit of the Lord is resting on His people, and they are gathering to Zion with songs of joy and triumph, singing

O Babylon ! O Babylon ! we bid thee farewell,
We're going to the Mountains of Ephraim to dwell.

We have just received advices from Liverpool, England, whereby we are informed that a parcel of Books has been sent out with the Boomerang, which may be expected in Sydney in a few days, when we shall have a supply of the 15th volume of the Star, also of the first volume of the Seer, both complete.

The work of the Lord is carrying a more deep and powerful influence through England and continental Europe, than it has ever done before.

We have also just received a letter from the Presidency in Zion, peace and prosperity prevails there, public works progressing. The families of the Elders in these colonies are all well.

We make the following extracts from the Deseret News dated Oct. 26, 1854.

GOVERNOR YOUNG

And suit returned on the 18th inst., having been absent eight days on a trip to Manti, and the intervening settlements. Talks were held with the Indians on the route who, with few exceptions, manifested friendly feelings, and a strong desire for the continuance of peaceful relations. Much counsel, and instruction on the policy to pursue with our red neighbours, and on other matters, was given to the inhabitants in each settlement.

The notorious Washear,* or Squash-head, told Governor Young, "that he had been mad, and had acted foolishly, but had got over it now, and would do better, and as he was very poor, if he would give him a blanket he would go out hunting, and get his living honestly." The Governor overlooked Squash-head's past folly, and gave him a blanket, being well aware that as we have been twenty-four years in severe drill to learn what we know, we should be very lenient to the natives who have to start from a position so far below the vantage ground we had at the beginning.

*Washer is the chief of that Nation.

The company were favoured with lovely weather, enjoyed the trip much, and all parties were gratified, and benefitted by the visit.

By letters from Elder P. P. Pratt to Governor Young, and Elder G. A. Smith, dated at San Francisco, August 23rd, we learn the following :

Elder Pratt and all the Elders who went from here with him were in good health.—Elders, George Q. Cannon, Hawkins, Henry Bigler, and Farrar had arrived from the Islands on their way to Utah. Elder Badlam is studying the Chinese language, and an intelligent Chinaman is reading the Book of Mormon and other of our publications, with interest. Business was very dull ; the markets were glutted ; no money afloat ; and many chances to buy goods cheaper than in New York.

The Sugar Works will be ready to operate in a few weeks :—

PROFITABLE FARMING.

Bro. Israel Calkins of Payson, raised on a little less than one acre of ground belonging to Bishop Cross, the following produce this season, viz : 150 bushels of beets ; 150 bushels of potatoes ; 30 bushels of onions ; 150 good cabbage heads, besides 300 which were destroyed by the grasshoppers ; cucumbers enough for 3 barrels of Pickles, and quite a quantity of mellons, squashes, peppers, &c., &c.

The above is another evidence that a *small* piece of ground *well tilled* gives more profit, and satisfaction, with less labour, than the usual mode of *skimming* over large surfaces, and taking half care of the produce.

SUGAR BEETS.

Brother George Crainer of Tooele brought in four sugar beets which weighed 72½ lbs one of them weighing 20 lbs.

These were about average in a crop on half an acre.

BE FIRM.

Let the winds blow, and the waves of society beat and frown about you, if they will ; but keep your soul in rectitude, and it will be firm as a rock. Plant yourself upon principle, and bid defiance to misfortune. If gossip, with her poisoned tongue, meddles with your good name—if her disciples, who infest every town and hamlet, make your disgrace the burden of their song, heed them not. It is their bread and their meat to slander.—Treat their idle words as you would treat the hissing of a serpent, or the buzzing of many insects. Carry yourself erect ; and by the serenity of your countenance, and the purity of your life, give the lie to all who would berate and belittle you. Why be afraid of any man ? Why cower and tremble in the presence of the rich ? Why ‘ crook the pliant hinges of the knee, that thrift may follow fawning ? ’ No, friend, fear them not ! Build up your character with holy principles, and if your path be not strewn with flowers, let it be beautiful with the light of divine life, and you will leave behind you a noble example, which will be to the world, a perennial flower, whose leaves will be a healing to the nations, and its fragrance the panacea of the soul.

FIRST PRINCIPLES.

Well may we wonder, when men are grown so wise
That they, the councils of the Lord despise;
The Saviour's precepts, in their pride they change,
The simple truths they daringly derange—
One cries, my church so old! oh! who can doubt!
The truth of it, and know what he's about;
The rock of St. Peter surely cannot fail,
To keep the truth, tho' fierce dissent assail;
United we have, this thousand years or more,
Withstood the test of persecution sore.
Now list if for aye, we must a church respect,
We err I'm sure, if we the Jews reject;
Or if to persecution, we give place,
We'll surely own, that poor degraded race;
Then where is the church; or what unerring sign,
Marks it as being, of origin divine.
Let us just look back, unto the days, when first,
The veil of darkness by the Lord was burst;
To teach the Gospel and saving truths make known
He left the glory of his Father's throne;
The Revealing Spirit, to Peter given,
Show'd him Christ, the Lord of earth and heaven;
That spirits, the rock, on which his Church he laid,
Saying that he'd protect them whilst they obey'd;
On this rock they might defy the fiercest host,
That hell's dark regions, or the earth could boast.
The revealing power of the spirit is shown,
By Peter speaking what no flesh had known,
It was on that power, that the Saviour said,
He'd build a church, and of it be the head.
But that the church that Jesus planted then,
Would him forget, and follow after men,
He would reject her—for sure the promise made,
Was only while the church his voice obey'd.
Jehovah blessed Isra'el, and said increase,
For thou art chosen, and thy seed won't cease;
And a lasting covenant with thee I'll make,
For Abraham my faithful servant's sake;
But when they rebell'd, and so forgot the Lord,
He gave them up, unto the heathen sword;
He left them in darkness, and his light withdrew;
But none can say that his promise is not true.
Obedience is claim'd, by God above,
And the law that rules us, is the law of love
He never did control his creatures will,
Men may disobey him, or his word fulfill,
Then let us look unto the early days,
When truth's pure banner the Lord himself did
raise,
What were the precepts that he then made known,
That should rule the church, He would for ever own;
Remembering this, that God's unerring pow'r.
Is still the same, even at the present hour.
When Peter received power from on high,
To go forth boldly and salvation cry;
To preach its saving truths, and explain the plan
By which God pleased to save the creature man.
The Gospel truths, clear, and plain defined,
He preached the Lord; him they had crucified,
Show'd them for what, the Savior Jesus died,
They heard, believed,—in agony they cri'd,
What they should do, so might their souls be sav'd.
Peter knew they believed, and cri'd, repent,
And for remission of their sins, was meant,
The Baptismal form, which when they had pass'd
through;
The promise made, they would then find it true,
The Holy Ghost, with all its power receive;
Ye'll know yourselves; in this we can't deceive.
Will any say that what the Apostle then taught,
Was not th' Gospel, with all its blessings fraught;
And that the principles, as are here made known,

Mankind do now their practice quite disown.
Men now will tell you, that you must first repent,
And pray that faith, may unto you be sent.
To believe some things, you cannot comprehend,
Where myst'ry is—doubts surely will attend,
And thus pass by the commands the Saviour gave,
And tell you too, th're not required to save;
Thus is the Gospel, that once mankind did cheer,
Now made a thing, of danger, doubt and fear.
All then will own, that to save, faith is required,
And teach obedience; but not as God desir'd,
Just as their own mind dictates, they will obey,
And pass unheeded what the Lord did say.
We first believe (or should) there is a God:
And next believe in wicked ways we've trod.
Then must we surely grieve, that the Lord so good,
We have offended, and his voice withstood.
This godly sorrow shows that we do repent.
And to alter is our firm intent.
No merit in ourselves for to atone,
For our misdeeds is to us then made known
Then for a saviour in this our urgent need,
We fly to Christ, and beg that he will plead,
With God the Father, our faith we then must show
By strict obedience to those commands we know.
Then let me here, this simple question ask,
What God commands, have we a right to task;
The way our obed'ence, he may please to test,
We should submit to, when its his behest;
We should not, in our wisdom dare to interfere,
What e'er he wills we should obey with fear.
The Saviour says, believe, and baptized be,
The Apostles taught this in their min'istry.
But men now say, that they have a better way;
Its not for us, what then, the Lord did say,
We will sprinkle infants in their younger days,
They may when old, believe what e'er they please;
Surely, the Lord knows we have a willing heart,
To do what e'er the scripture does impart;
The command's plain it ought not to be despised,
But this text should be spiritualiz'd.
When faithful Abraham, at the Lords command,
Forbade his feelings, to restrain his hand;
If he had knelt, and answered to the Lord,
That he was willing to obey his word;
That he'd sacrifice, his only son, his all,
Resign'd, enduring what e'er did him befall,
Thou knowest Lord, that my faithful, willing mind,
To obed'ence has always been inclined,
Had he thus spoke, but still the act neglect,
Would God, his faith or willingness respect.
The command that came, he did not criticize,
Nor did he the meaning, try to spiritualize,
It conveyed unto him, what he should fulfill,
He bowed obedient to his makers will.
God told the Israelites for to march round.
The walls of Jerico, and ram's horns sound;
But had they stood still, and trusted in the Lord,
Its fall so signal, they could not record.
It is not for us, to know the reason why,
The Lord commands, we should at once comply;
Its appearing simple to our common sense,
Is no excuse, but a mere false pretence;
Nor should human wisdom lead us thus astray,
For Christ himself did all commands obey;
He no remission of his sins did need,
To fulfil all righteousness he did proceed.
The water contains no purifying spirit,
Nor by the act can we claim any merit;
Its simply this, it is the appointed plan,
By which God wills so save poor fallen man.

WM. G. A. PHILLIPS,
Sydney, New South Wales, 25th April, 1855.

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To Elder AUGUSTUS FARNHAM,
President of the Australian Mission.

THE ZION'S WATCHMAN,

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IN SYDNEY.

“HE THAT READETH LET HIM UNDERSTAND.”

No. 2.

FRIDAY, JUNE 15, 1855.

Vol. II.

REMARKS ON THE THIRD CHAPTER OF TIMOTHY, BY
PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE
TABERNACLE OF G. S. L. CITY, OCT. 1, 1855.

“This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop must then be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well in his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil. Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well.”

I have read this that your minds may be refreshed, and that you may know how it does read.

Instead of my believing for a moment that Paul wished to signify to Timothy that he must select a man to fill the office of a bishop that would have but *one* wife, I believe directly the reverse; but his advice to Timothy amounts simply to this:—It would not be wise for you to ordain a man to the office of a bishop unless he has a *wife*; you must not ordain a *single* or *unmarried* man to that calling.

If you will read this chapter carefully, you will learn the qualifications necessary for deacons and bishops, and also for their wives.

I will simply give my views with regard to this matter, and then leave it.

I have no testimony from the Bible, neither have I from any history that I have any knowledge of, that a man was ever prohibited in the church in the days of Paul from taking more than one wife. If any historian has knowledge to the contrary, let him make it known at a suitable time; but if such was the case it has not come to my knowledge.

I will now give you my reasons why it is necessary that a bishop should have a wife, not but that he may have more than one wife. In the first place he is (or should be) like a father to his ward, or to the people over whom he presides, and a good portion of his time is occupied among them. Still he does not wish to be bound up, or flooded with cares of this world, so but that he can officiate in his office, and magnify it to acceptance.

The office of a bishop is in his ward, and when he finds a man that is doing a good business as a farmer or a tradesman, and who has plenty around him, and is faithfully paying his tithing, he has no business there only to receive the tithing that man has to pay for the benefit of the kingdom of God; his business is more particularly in the houses of widows and orphans, and he is called to administer to them in righteousness, like a father.

Paul, knowing through observation, and his own experience, the temptations that were continually thrown before the elders, gave instructions paramount to this, before you ordain a person to be a bishop, to take the charge of any one district or place, see that he has a *wife* to begin with; he does not say '*but one* wife;' it does not read so; but he must have *one* to begin with, in order that he may not be continually drawn into temptation while he is in the line of his duty, visiting the houses of widows and orphans, the poor, the afflicted, and the sick in his ward. He is to converse with families, sometimes on family matters, and care for them, but if he has no wife, he is not so capable of taking care of a family as he otherwise would be, and perhaps he is not capable of taking care of himself. Now select a young man who has preserved himself in purity and holiness, one who has carried himself circumspectly before the people, and before God; it would not do to ordain him to the office of a bishop, for he may be drawn into temptation, and he lacks experience in family matters; but take a man who has one wife at least; a man of experience like thousands of our elders, men of strength of mind, who have determination in them to preserve themselves pure under all circumstances, at all times, and in all places in their wards. Now Timothy select such a man to be a bishop.

A bishop in his calling and duty is with the church all the time;

he is not called to travel abroad to preach, but is at home ; he is not abroad in the world, but is with the saints.

When you have got your bishop, he needs assistance, and he ordains counsellors, priests, teachers, and deacons, and calls them to help him; and he wishes men of his own heart and hand to do this. Says he, 'I dare not even call a man to be a deacon, to assist me in my calling, unless he has a family.' It is not the business of an ignorant young man, of no experience in family matters, to inquire into the circumstances of families, and to know the wants of every person. Some may want medicine and nourishment, and to be looked after, and it is not the business of boys to do this ; but select a man who has got a family to be a deacon, whose wife can go with him, and assist him in administering to the needy in the ward.

These are simply my views in a few words on the subject, and always have been since I reflected on the doctrine that the fathers teach us in the Holy Scriptures. I will venture to say that the view I take of this matter is not to be disputed or disapproved by Scripture or reason.

I have no remarkable grounds upon which to say it was not the custom in ancient times for a man to have more than one wife, but every reason to believe that it was the custom among the Jews, from the days of Abraham to the days of the Apostle, for they were lineal descendants of Abraham, Isaac, and Jacob, all of whom taught and practised the doctrine of plurality of wives, and were revered by the whole Jewish nation, and it is but natural that they should have respected and followed their teachings and example.

I say to the congregation, treasure up in your hearts what you have heard to-night, and at other times. You will hear more in regard to the doctrine, that is, our 'Marriage Regulations.' Elder Hyde says he has only just dipped into it, but if it will not be displeasing to him, I will say he has not dipped into it yet ; he has only run round the edges of the field. He has done so beautifully, that it will have its effect. But the whole subject of the marriage relation is not in my reach, nor is it in any other man's reach on this earth. It is without beginning of days or end of years ; it is a hard matter to reach. We can tell some things with regard to it ; it lays the foundation for worlds, for angles, and for the Gods ; for intelligent beings to be crowned with glory, immortality, and eternal lives. In fact, it is the end of the holy gospel of salvation—of the gospel of the Son of God ; it is from eternity to eternity. When the vision of the mind is opened, you can see a great portion of it, but you see it comparatively, as a speaker sees the faces of a congregation. To look at, and talk to each individual separately, and thinking to become fully acquainted with them, only to spend five minutes with each would

consume too much time, it could not be easily done. So it is with the visions of eternity ; we can see and understand, but it is difficult to tell. May God bless you, amen.—*Deseret News*.

ADDRESS OF P. P. PRATT ON THE OCCASION OF LAYING THE FOUNDATION STONES OF THE TEMPLE, ON APRIL 6, 1853.

“And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter ; should not a people seek unto their God ? For the living to hear from the dead ?”

The foregoing text was copied by Nephi, from the Book of Isaiah, about six hundred years before Christ, and is now contained in the second Book of Nephi, chap. ix.

For the last few years the world has been disturbed very much by alleged communications from the world of spirits. “Mesmerism,” “Clairvoyance,” “Spiritual Knockings,” “Writing Mediums,” &c., are said to be channels of communication between the living and the dead. How often one meets with an invitation to seek to some “medium”—to some one “familiar with spirits,” in order to hear from a deceased father, mother, husband, wife, or other relative or friend.

On the other hand, these alleged communications from the spirit world are zealously opposed, on the ground that there is no such philosophy in nature ; that there can be no medium of communication between the living and those who have passed the vale of death ; and that, therefore, all alleged communications from that source must necessarily be false.

It becomes the Saints to be able on this, as on all other subjects, to judge correctly and understandingly, by their knowledge of the principles of true philosophy, and of the laws of God and nature.

If on the other hand we admit the principle of communication between the spirit world and our own, and yield ourselves to the unreserved or indiscriminate guidance of every spiritual manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the varieties of being, and of thought, in the spirit world. Demons, foul or unclean spirits, adulterous or murderous spirits, those who love, or make a lie, can commune with beings in the flesh, as well as those who are more true and virtuous.

Again—The spirits who are ignorant, uncultivated, and who remain in error, can communicate through the same medium as those better informed.

To illustrate this subject we will consider the telegraph wire as a medium of communication between New York and Boston.

Through this medium a holy Prophet, or Apostle could communicate the holy and sacred words of truth ; while through the same, could be communicated words of truth in relation to news, business transactions, the sciences, &c. ; and also every species of lie, error, imposition, fraud, &c. Hence, if the people of New York should submit to the guidance of beings in Boston who communicate with them by telegraph or other mediums, they would be guided by a mixture of intelligence, truth, error, falsehood, &c., in every conceivable variety. So with communications from the spirit world, if we once credit the philosophy or fact of an existing medium of communication.

If, on the other hand, we deny the philosophy, or the fact of spiritual communication between the living and those who have died, we deny the very fountain from which emanated the great truths or principles which were the foundation of both the ancient and modern Church.

Who communicated with Jesus and his disciples on the holy mount ? Moses and Elias, from the invisible world. Who bestowed upon the Apostles the commission to preach the gospel to every creature in all the world ? He that had passed the vale of death, and had dwelt in the spirit world, yea, he that had ascended far on high, above the realms of death, and far beyond all principalities and powers of the spirit world, and had entered, and been crowned, in the mansions of immortal flesh.

Who communicated with the beloved disciple on the Isle of Patmos, and revealed those sublime truths contained in his prophetic book ? He that liveth and was dead, through his angel, who declared to John, "Behold, I am thy fellow servant, and of thy brethren the Prophets, that have the testimony of Jesus.

Who communicated with our great modern Prophet, and revealed through him as a medium, the ancient history of a hemisphere, and the records of the ancient dead ? Moroni, who had lived upon the earth fourteen hundred years before. Who ordained Joseph the Prophet, and his fellow servant, to the preparatory Priesthood, to baptize for the remission of sins ? John the Baptist, who had been beheaded ! Who ordained our first founders of the Apostleship, to hold the keys of the kingdom of God, in these the times of restoration ? Peter, James, and John, from the eternal world. Who instructed him in the mysteries of the Kingdom, and in all things pertaining to Priesthood, law, philosophy, sacred architecture, ordinances, sealings, anointings, baptisms for the dead, and in the mysteries of the first, second and third heavens, many of which are unlawful to utter ? Angels and spirits from the eternal worlds.

Who revealed to him the plan of redemption, and of exaltation for the dead who had died without the Gospel ? and the keys and preparations necessary for holy and perpetual converse with Jesus Christ,

and with the spirits of just men made perfect, and with the general assembly and Church of the first-born, in the *holy of holies*? Those from the dead!

Again—How do the Saints expect the necessary information by which to complete the ministrations for the salvation and exaltation of their friends who have died?

By one holding the keys of the oracles of God, as a medium through which the living can hear from the dead.

Shall *we*, then, deny the principle, the philosophy, the fact, of communication between worlds? No! verily, no!

The spiritual philosophy of the present age was introduced to the modern world by Joseph Smith. The people of the United States abandoned him to martyrdom, and his followers to fire and sword, and plunder, and imprisonment, and final banishment to these far off mountains and deserts, simply because a medium of communication with the invisible world had been found, whereby the living could hear from the dead. No sooner had the people and nation, thus guilty of innocent blood, completed the banishment of the Saints from their midst, than they began to adopt some of the same principles of spiritual philosophy, although in a perverted sense of the word.

Editors, statesmen, philosophers, priests, and lawyers, as well as the common people, began to advocate the principle of converse with the dead, by visions, divination, clairvoyance, knocking, and writing mediums, &c., &c. This spiritual philosophy of converse with the dead, once established, by labours, toils, sufferings, and martyrdom of its modern founders; and now embraced by a large portion of the learned world, shows a triumph more rapid and complete—a victory more extensive, than has ever been achieved in the same length of time in our world.

A quarter of a century since, an obscure boy and his associates, in the western wilds of New York, commenced to hold converse with the dead. Now, vision, new revelation, clairvoyance, mediums, oracles, &c., are talked of and advocated as far as the modern press extends its influence, or steam its powers of locomotion.

An important point is gained, a victory won, and a countless host of opposing powers vanquished, on one of the leading or fundamental truths of "Mormon" philosophy, viz.—"*That the living may hear from the dead.*"

But, notwithstanding these great victories of truth over error, ignorance, and superstition, in certain points of spiritual philosophy, yet much remains to be done, ere pure, uncontaminated truth will reign triumphant, and darkness and error surrender their last stronghold on the earth.

The fact of spiritual communication being established, by which the living hear from the dead, being no longer a question of contro-

versy with the well informed, we drop the point, and call attention to the means of discriminating, or judging between the lawful and the unlawful mediums or channels of communication—between the holy and impure, the truths, and falsehoods, thus communicated.

The words of our holy Prophet in our text, while they admit the principle of the living hearing from the dead, openly rebuke, and sharply reprove, persons for seeking to those who have familiar spirits, and to wizards that peep and mutter and remind us that a people should seek unto their God for the living to hear from the dead !

By what means then can a people seek unto their God for such an important blessing as to hear from the dead ?

And how shall we discriminate between those who seek to Him, and those who seek the same by unlawful means ?

In the first place, no person can successfully seek to God for this privilege, unless they believe in direct revelation in modern times.

Secondly, it is impossible for us to seek Him successfully, and remain in our sins. A thorough repentance and reformation of life is absolutely necessary, if we would seek to Him.

Thirdly, Jesus Christ is the only name given under heaven, as a medium through which to approach to God. None then can be lawful mediums, who are unbelievers in Jesus Christ, or in modern revelation; or who remain in their sins; or who act in their own name, instead of the name appointed.

And moreover, the Lord has appointed a holy priesthood on the earth, and in the heavens, and also in the world of spirits; which Priesthood is after the order or similitude of His Son; and has committed to this Priesthood the keys of holy and divine revelation, and of correspondence, or communication between angels, spirits, and men, and between all the holy departments, principalities, and powers, of His Government in all worlds.

And again—The Lord has ordained that all the most holy things pertaining to the salvation of the dead, and all the most holy conversations and correspondence with God, angels, and spirits, shall be had only in the sanctuary of His holy Temple on the earth, when prepared for that purpose by His Saints; and shall be received and administered by those who are ordained and sealed unto this power, to hold the keys of the sacred oracles of God.

To this same principle the Prophets Isaiah and Micah bear testimony, saying, that in the last days all nations shall go up to the house (or Temple) of the Lord, in order to be taught in His ways, and to walk in His paths; for out of Zion shall go forth the law, &c. Now it is evident that the people of all nations in the last days would be utterly unable to learn the ways of the Lord to perfection, in any other place except in a holy Temple erected among the mountains.

For if the oracles, and most holy ordinances, and the keys of the mysteries, could be had elsewhere, or in any other place, the people would never take the pains to resort to one house amid the mountains in order to learn of His ways, and to walk in his paths.

It is, then, a matter of certainty, according to the things revealed to the ancient Prophets, and renewed unto us, that all the animal magnetic phenomena, all the trances and visions of clairvoyant states, all the phenomena of spiritual knockings, writing mediums, &c., are from impure, unlawful, and unholy sources; and that those holy and chosen vessels which hold the keys of Priesthood in this world, in the spirit world, or in the world of resurrected beings, stand as far aloof from all these improper channels, or unholy mediums, or spiritual communications, as the heavens are higher than the earth, or as the mysteries of the third heaven, which are unlawful to utter, differ from the jargon of sectarian ignorance and folly, or the divinations of foul spirits, and abandoned wizards, magic-mongers, jugglers, and fortune tellers.

Ye Latter-day Saints! Ye thousands of the hosts of Israel! Ye are assembled here to-day; and have laid these Corner Stones, for the express purpose that the living might hear from the dead, and that we may prepare a holy sanctuary, where "*the people may seek unto their God, or the living to hear from the dead,*" and that heaven and earth, and the world of spirits, may commune together—that the kings, nobles, presidents, rulers, judges, priests, councillors, and senators, which compose the general assembly of the Church of the first born in all these different spheres of temporal and spiritual existence, may sit in grand Council, and hold a Congress or court on the earth, to concert measures for the overthrow of the "mystery of iniquity," the thrones of tyrants, the sanctuaries of priestcraft and superstition, and the reign of ignorance, sin, and death.

Saints! These victories will be achieved, and Jesus Christ and his Saints will subdue all opposing powers, and attain to universal empire in heaven and on earth, as sure as innocent blood was ever shed on Mount Calvary, or the official seal broken on the door of the tomb of the Son of God. This day's work, in laying these Corner Stones for a Temple, amid the mountains, is one advancing step in the progress of the necessary preparations for these mighty revolutions.

Let Zion complete this Temple, let it be dedicated to, and accepted by, the Almighty; let it be preserved in holiness according to the laws of the holy Priesthood, and Zion shall not want for a man to stand before the Lord, and to receive the oracles, and administer in His holy sanctuary, and to administer the keys of His government upon the earth,

While sun or moon, or stars shall shine,
Or principalities endure.

If the Saints accomplish these things, and fail not to keep the commandments of Jesus Christ, and the counsels of his servants, the kingdoms of the world shall never prevail against them from this time forth and for ever.

But remember, O ye Saints of the Most High! *remember*, that the enemy is on the alert. That old serpent and his angels, who have ruled this lower world, with few exceptions, for so many ages, will not tamely, and without a struggle, submit to have the kingdom, and seat of government, and sanctuary of our God, again erected on our planet, no more to be thrown down or subdued, till every square yard of the vast dominion shall be re-conquered by its rightful owners. No! From the moment the ground was broken for this Temple, those inspired by him (Satan) have commenced to rage; and he will continue to stir up his servants to anger against that which is good, but, if we are faithful, the victory is ours, in the name of Jesus Christ. Amen.—*M. Star*.

REVEALED RELIGION.

BY E. W. TULLIDGE.

There is no subject, perhaps, more thoroughly misapprehended than "Revealed Religion." Its nature is very faintly, and oftentimes very erroneously, conceived. The general notions concerning it amount to this—that it is not altogether adapted to man in this world, but is more applicable to his state in another. Men have always looked upon it with a jealous eye, as though it would bring them into bondage. Instead of its being interwoven with the very life of society, and circumscribing every movement of the world, it has been subordinate in the greatest degree, nor can men think of allowing the Universal King more than the tribute of a few formal ceremonies.

Religion, as it has existed among the nations, is foreign and unnatural, and consequently altogether impotent in leading the human family to exaltation and eternal happiness. Its ordinances are capricious, and its character is common-place and degrading. To embrace it, we have to bend, rather than elevate ourselves in the scale of being, for, with all the profession of Christian nations, the most which they have possessed through a long night of spiritual darkness is, faith in the inspired records of former ages. Without the Spirit which dictated the ancient Prophets, men have established systems by their own wisdom, and, therefore, their most perfect schemes have been powerless to effect the salvation of man.

In treating of "Revealed Religion," I would have it understood in its legitimate sense, and not as a loose, undefined thing. We cannot with propriety apply the term "Revealed" to any Religion which does not admit of immediate and continued revelation. "Revealed Religion" is essentially connected with theocratical institutions, in fact it is a Divine government expressed by a synonymous term; and no people can be said to be in possession of it unless they are living directly under a Theocracy. To imagine that having a few books written by men who have lived under such a

government, will constitute us its subjects equally with them, is equivalent to thinking that by reading the history of Greece we shall become Greeks.

Men have fallen into a great error in treating religion as an abstract speculation, and making it evaporate in a few prayers and absurd ceremonies, inasmuch as it is real and practical government. Its aim and scope are to solve the social problem, and define the relation of man to man, and of man to God; to give the main motives of all actions, and to be the teacher of Art, Science, and Philosophy; in short, it is a Theocracy, which, viewed from what point you will, reveals its Divine source.

God, as the Creator of all things, and the Author of our existence, has an unquestionable right to be acknowledged the Universal King. That man should be under His authority absolutely, is natural, consistent and just. It is natural, because He is the Great Father of the human family; to Him we sustain a relation of a far more exalted character than to our earthly parents. It is consistent, because His power, wisdom, and love, are infinite; and His majesty is declared by all His works; while, on the other hand, our best and wisest rulers are altogether incapable of governing the world in righteousness. To define the rights of all, and to deal out to them impartially, according to their deserts; to satisfy infinite wants and aspirations of the mind, and guide mankind to exaltation and eternal happiness, is a task more than human. Our sublimest efforts are immeasurably disproportionate to the stupendous undertaking of a world's government. Besides, the wicked oftentimes reign, and the people mourn because thereof. Ever and anon society is torn piecemeal by the ambitions and jealousies of its leaders. Then the earth groans under the burthen of her slain, and sickens at the rivers of blood forced upon her to drink by the crimes of men in authority. It is not an uncommon thing for the innocent and virtuous to be oppressed, and forced to live and die in wretchedness and want; nor is it uncommon for the crafty and vile to sit in the councils of the nations, and revel in the luxuries of the earth. Therefore, a Divine government is the greatest blessing which the human family could enjoy.

It is just, because all things come from God—by Him were they created, and by Him are they upheld. The earth, and the fulness thereof, are the Lord's; and none can legally hold it, only in right of stewardship. All that we are or have, is dependent on His power or benevolence, therefore it is just He should be the moral governor of all. It is also just to mankind, inasmuch as the blessings of this life are not righteously divided. Thousands are sent by want to an untimely grave, virtue is seldom rewarded, and human institutions are utterly incapable of satisfying the cravings of the immortal soul. These things all prove that a divine government alone is applicable to man.

Herein consists sin—that men have departed from the government of God! Not only is it sin in the abstract, but it is also sin in its consequences. It is sin in the abstract—because we usurp the authority of God. It is sin in its consequences—inasmuch as the departing from Him, we leave the source of intelligence, purity, and exaltation. Every step which the world makes from theocratical institutions, is one towards degradation, misery, and death. To assert that “these things are no longer needed,” is equivalent to saying that the wisdom of man is greater than that of God. It is an infallible sign of the darkness of the world, and of its fall from virtue and true

religion. These things will always be needed, both in this state and that which is to come.

It is one of the most absurd and degrading notions imaginable, to think that "Revealed Religion" is an institution of *unnatural* things, or that miracles and revelation were given only to establish the mission of Christ, and to make men believe in his teachings. In fact, the very spirit of Christianity is Divine government, and without it there is no Christianity. A theocracy is the most *natural* system which the mind of man can conceive, and instead of wondering that it ever existed, we ought rather to wonder that it is not universal.

What is more natural than that He who rules the day and night, upholds the planets, and directs their revolutions, who created man, and still must nourish the life which He gave—what is more *natural* than that He should govern us.

There is another absurd notion which obtains room in the minds of many, namely, that God, in the act of creation, administered once for all ages—that He made things perfect, and endowed man with reason by which he might discover their laws, and obey them, at the same time affixing a penalty to disobedience. This notion may be stated in plain language thus—God having set the world a-going, left it to get on as best it might. And the ideas of the religious sects amount to much the same thing. True, they allow the consistency of His interfering a *few* other times, but no more. Now the faith of the ancient heathens is certainly far preferable to the faith of the moderns. Although the gods of the heathens were considered capricious and defective, it was believed that they had some love for man, and took an immediate interest in his welfare. But the God of the moderns is believed to have no such weakness, it is supposed to be enough that He made men, and will hold them accountable for their actions.

Admit the existence of a God, and the *right* and *consistency* of a theocracy is established. Without Divine government, we live as though there were no God. This is obviously true, that an illustration of it may be found in every nation and every sect. Take the Christian nations, for instance, and there we find that God has no more to do with the government of the people, than as though he did not exist; or if we view them in their religious character, it is no less true; their faith is at most only a negative one, nor are they subject to His authority, any more than the unbeliever. In the pulpit, or among the flock, in the senate, or at the bar, in the life of a philosopher, or in the life of a working man, the characteristic is practical Atheism. Yet with all this, how every one acknowledges how necessary for the happiness of the world, are correct teachings and exalted truths. Herein is the superiority of civilization to barbarism, that it fosters wiser teachers, and reveals greater truths. Now this, I apprehend to be the chief end of a theocracy. Who so wise a teacher as God, or who so qualified for the revealing of great truths? Who so good a King, or so capable of exalting His kingdom? I say, again, that a Divine government is the most natural, and our wonder ought to be that it is not universal. The cause of the present unnatural state of society is given in the following striking language of Jeremiah—"Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken

me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

To bring the world again under the absolute dominion of its Creator, has been the *design* and *end* of every dispensation of God to man. For this the Prophets and holy men have preached repentance unto their apostate race, for this they suffered and laid down their lives, for this the Son of God left the courts and glory of his father; and this is redemption.

That all things will be restored unto the government of God, is a point clearly stated in the inspired records; in fact, it was the great theme on which the ancient Saints delighted to dwell. The apostle Peter informs us, that the times of the restitution of all things had been spoken by all God's holy Prophets since the world began. Jesus instructed his disciples to pray that the kingdom of his father might come, and His will be done on the earth as it is in heaven. The great object of the mission of Christ, was to subdue all things unto God; and when all things shall be subdued unto him, then shall the Son also be subject unto Him, that put all things under him, that God may be all in all.—*M. Star.*

THE "CHRISTIAN HERALD" WEIGHED IN THE BALANCES OF SACRED TRUTH AND REASON, AND FOUND WANTING.

THREE articles have appeared in the above named periodical on the fundamental principals of revealed religion, namely, the person and character of God. These articles have controverted the views held by the church of Jesus Christ of Latter-day Saints, although that church has not been referred to by name; and have doubtless been written ostensibly for the purpose of insiduously counteracting the influence that the doctrines of the Saints is producing amongst the thinking (the unthinking are only moved by either priests or passions) portion of the inhabitants of these colonies.

The Latter-day Saints hold that God our Father in heaven is a personage of tabernacle, and that His character, which is a "fulness of wisdom, knowledge, truth, goodness, and love," is communicable, and that wherever these are there God is in all His glory, power, and majesty.

The first of these articles appeared on March the 3rd, headed "The self existence of God;" the second, on March 10th, headed "The hidings of Deity;" the third, on May 12th, headed the "Image of God."

We shall first exhibit some of the inconsistencies and contradictions contained in said articles, and then proceed to establish the views held by the Saints on this all important subject. In pursuing this investigation we shall be guided strictly by the following plain and positive law laid down in first of said articles:—

"Reason may be as lofty and inquisitive as she will whilst investigating the evidences of revelation; but the moment she has formed her decision, and that decision that the Bible is the word of God, she is *absolutely bound* to change her attitude and to receive with the *greatest submission* whatever is taught, whether it be beyond her comprehension or not."

"Nothing can be known of Him (God) but what he has been pleased to reveal."

After laying down this law, to which no rational mind can demur, should we not naturally expect that the *Christian Herald* would, in its investigation of God, be strictly guided by the same; and would not any deviation therefrom on its part be esteemed as a want of wisdom and consistency, but if it should entirely lay aside this law, and adopt another, and that an opposite one to the first, will not its inconsistency appear most glaring; and must not its assumption to be a medium for disseminating saving truths be monstrous; and must not its professed reception of the Bible as the only rule of faith, be worse than imposition; must it not be rank hypocrisy. Lamentable must be the state of mind of an individual who could do this; deplorable must be the moral sensibility of a body of educated clergy, who in solemn conclave endorse it, as did the Synod of Australia, by recording a vote of thanks to the Rev. James Coutts, Editor of the said journal. Although such conduct may appear almost incredible, it is nevertheless true, that the same writer who laid down the first law in the very same article, and on the very next page, makes the following statement:—

“When we would furnish our minds with some idea of God, we must throw ourselves into the fields of creation,” (not revelation) “and search after His footprints in the things which he has made.” (NOT IN THE BIBLE.)

In the same article it is stated, that “the universe can afford us no likeness of its author,” and in the third, that “the image of God can only be found in His (man’s) soul the seat of his moral faculties.” We would ask the Editor, is not man his soul and moral faculties in the universe; and whether is one or both of these statements false.

In the second article it is stated, that God demands homage, “not so much by what he revealed as by what revelation He proclaimed obscure;” “it is probably essential to the very nature of God that he should hide himself!” “The God of Israel must be a God that hideth himself;” “He (God) hideth himself even where He revealeth himself.”

Who ever before published such nonsense, a person revealing something by hiding it, a person demanding respect and concealing the ground on which that respect was claimed; whoever heard of a person giving instruction by keeping it back; imparting knowledge by withholding it. This ignorant jargon is only equalled by the following:—“If we could comprehend God we would not worship him.” Does the comprehension of sovereign necessarily lead to disloyalty; is it not a fact that the more thoroughly a child comprehends its father, the more ready it is to yield obedience; did not Jesus Christ comprehend His and our father in heaven, and who equalled Him in honouring the father, who so devoted to obedience. Listen to him, “Suffer it to be so now, for thus it becometh us to fulfil all righteousness; I have bread to eat that ye know nothing of; My meat and my drink is to do the will of Him that sent me; Not my will but thine be done; It cannot be said that He did not pray to the father; did he not say, if I ask my father, He will give me a legion of angels;” did not He also pray for His disciples, and all that should believe on Him through them; and is he not the mediator between God and man; with whom does he mediate, is it not with the Father in behalf of the children of men.

This class of writers are ever ready to cite the statement of Job in the 37 chap. and 23 verse, “Touching the Almighty we cannot find him out.” This

is the language of the *Christian Herald*, and of all sectarian christendom, and how applicable to them as to Job the keen rebuke, administered by the Lord immediately following this declaration, "Then the Lord answered Job out of the whirlwind and said, who is this that *darkeneth counsel by words without knowledge* ; gird up now thy loins like a man for I will demand of thee, and answer thou me !" Job 28 ; 1, 2, 3, and what a check they may find to their *vain* philosophy, in the following humble and contrite confession, "Then Job answered the Lord and said, I know thou canst do everything, and that no thought can be withholden from thee ; who is he that hideth counsel *without knowledge* ? therefore have I uttered that *I understood not* ; things too wonderful for me, which I *knew not* ; I have heard of thee by the hearing of the ear, but now MINE EYE SEETH THEE ; wherefore I abhor myself, and repent in dust and ashes. Job 42 ; 1, 2, 4, 5, 6.

If the statement of the *Hera'd* be true not a soul of Adam's posterity can be saved, salvation and eternal life are synonymous ; the Saviour said, this is eternal life to know God and His Son Jesus Christ. He also said that the pure in heart should see God.

This awful condition of people and priests has been forcibly depicted by Isaiah in the 24 chapter, 1, 2, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof, and it shall be as with the people so with the priests ; as with the servant so with the master : as with the maid so with her mistress ; as with the buyer so with the seller ; as with the lender so with the borrower ; as with the taker of usuary so with the giver of usuary unto him." In the 5th verse the reason of this state of things is assigned in the following words, "They have transgressed the law, changed the ordinances, and broken the everlasting covenant," for this cause they have lost the spirit by which the scriptures were dictated ; the which spirit was to lead into all truth, being destitute of this spirit, and having itching ears, they have heaped to themselves teachers who teach for hire and divine for money. For this cause darkness covers the earth, and gross darkness the minds of the people, therefore the Lord hath decreed that the inhabitants thereof shall be burned, and few men left. O awake ye that slumber, awake.

(To be Continued.)

THE CRIMEA.

Casualties to the Brethren—Baptisms—Interest in the Work, &c.

Camp, Inkermann, 2 miles from Sebastopol, Dec. 21, 1854.

Dear Brother Richards—Your kind and welcome letter came safe to hand, after having been lost and found again near Balaklava by a seamen, who kindly brought it to the 49th regiment. For the counsel you so kindly sent we return you our grateful thanks, as it was much required by every one of us.

Since last I wrote to you, we have had to pass through many trying and dreadful scenes. The 2nd Division, to which most of this Branch of the Church belongs, has been in three general engagements, and in the last the brethren suffered severely, one—Priest Patrick Brodle, was killed ; he fought as every soldier should—in the love and fear of God, and I feel to say, great will be his reward. Elder McLean was wounded in the arm,

which only kept him from his duty four days. Three of the brethren were wounded—two slightly, the other brother—Peter Hay, has lost his right arm, and he will have to return to England. I have written to Elder Gilbert, at Chatham, so that he may be received when he arrives there, as he had no certificate with him, on account of my not being able to see him.

We all feel the solemnity of our present position, and let what may come we feel to say, Thy will be done, O Lord.

No one, but those who have been in similar situations to what we have, can form any idea of the horrors of the field of battle. God grant the time may not be far distant when we may be released from such scenes.

One only have we baptized since I wrote last, but I have the pleasing news to say, that many would be baptised if we had time and opportunity. Some who departed in the late engagements died believing the latter-day work. At the present time we can do but little, as we cannot hold a meeting to preach, but we converse with many when we have an opportunity, which has done much good.

Elders Ross and Higgins, and Teacher W. Walker, have been very sickly of late. Their faith is good, and I hope they will soon be well again. The remainder of the brethren are doing well. As for myself, God has been good, kind, and merciful to me, for which my heart bounds with love towards Him.

On the 19th of December, being on out-lying picket, "Mormonism" was brought forward, and seeing an opportunity, I rose and testified to the work. The Spirit of God was with me, and I brought before those that would listen the first principles of the Gospel. When I sat down, Satan sent his imps to play, and from the mouth of one there came nothing but swearing and cursing at God's holy word and his servants. I told him that God made him, and had protected him so far, but if he tempted the Lord, His wrath would come on him before long. He kept on for some time. At two o'clock the next day this man was dead.

Elder Higgins has sent for me. I hear that he is very bad. Please to excuse this scrawl. I will write again first opportunity.

Yours in the everlasting Covenant,

From the M. Star.

HENRY RUSSELL.

EXTRACT OF A LETTER FROM JAMES WARBY, FORMERLY OF THE WILLIAMS RIVER BRANCH.

San Bernardino, Aug. 28th, 1854

Dear Father and Mother,—I feel it a great pleasure to write to you to let you know that we are all well, and in good health at present, for which I feel to thank God.

My Dear Brothers and Sisters I feel somewhat like giving you my testimony to this work, and that is, that Mormonism is true, and that it is the work of the Lord in these last days, and blessed is he that obeyeth it, and lives up to it, and he that doeth it not will be damned, for the Lord has said so, and there is no two ways about it.

I am happy to inform you that I like this country very much; I have been harvesting and have earned as much wheat as will serve us for 12

months, so that we shall not want for bread ; I have bought an allotment of one acre in the Township, to build me a house and make a garden.

The produce that is raised here is wheat, barley, maize and loads of garden stuff of all kinds ; we are also raising all kinds of fruit, we have a few fruit trees and grape vines of different kinds, this is a very fruitful place.

I never saw one in this place that wished to be back, I would not come back for all New South Wales. My advice to all who wish to serve the Lord in spirit and in truth, is to obey His commandments, and gather with his people before it is too late, for the Lord is about to accomplish His work, that is to gather His people together in one, remember that the Lord has said, that He would gather the wheat into the garner, and that he would bind the tares in bundles to be burned.

My dear friend cannot you see that the Lord is gathering His people, those who will serve Him from the midst of you, and from all parts of the earth to a place of refuge, whilst the wicked suffer the wrath of an Almighty God.

My dear friends these words are true and faithful, whether you believe them or not, I should like to hear that my father had obeyed the Gospel, if you have not done so, I would beg of you to seek unto the Lord for salvation before it is too late and gather to Zion, wherever it may be, my testimony is that, this is the place that the Lord has appointed for the gathering of his people.

To James Warby,

Your affectionate Son,

JAMES WARBY.

EDITORIAL AND GENERAL INTELLIGENCE.

The work throughout these Colonies is progressing more than for some time past ; baptisms taking place in the respective conferences.

We have received a number of "Millennial Stars" through the post, they contain accounts of the state of the work in the United Kingdom, and on the Continent. We extract the following from the letter of Elder Findley, of the Hindostan Mission, dated Belgaum, Oct. 22, 1854.

President Richards, - Beloved Brother, my last to you intimated that I had obtained permission to reside, preach &c., in this cantonment, and that a few had been baptized, and many more were interesting themselves in the principles of the Gospel.

It soon got blazed abroad that we were likely to do some good, and our common enemy, true to his general policy in the east, had it on the wing, that the people, soldiers and all, were about to become "Mormons" and be off to the Salt Lake ; and as might be expected where the tactics of war are the order of the day, a party rose to arms to barricade the 64th, against further "Mormon" invitations, which has proved as yet somewhat effectual ; the first move was for some one of the would be "cunning ones," to find out really who had been baptized ; and finding a victim in the person of brother George Gordon, assistant school-master, he was, as I am informed, dragged before his commanding officer, accused of the notorious crime of having renounced Protestantism, for which, without the pretence of another charge against him, he was deprived of his situation, and turned back to the ranks as a private, with the additional stigma hung to his character, that his evidence should not thence forth be taken in any Court Martial.

Possibly you may be disposed to censure the introduction here of "inquisitor," but hold on my brother, you will at once perceive the epithet to be most appropriate, when I inform you that brother George Gordon's bible, which lay in the school-room, and which he was accustomed to read after school hours, at the same time penciling any impressive portion for future reference, was taken to the orderly room and passed through the Adjutant to this court for examination ; and that an order was issued from the same place, to gather up all "Mormon" books and tracts, (whether public or private property,) found in the barracks, and to have them burned by the meanest native menial.

From the general intelligence is manifest, that the Lord is with His servant, sustaining and blessing them with signs following, and that, whilst the nations of the earth are closing their eyes through the blindness of unbelief, He is performing his "marvelous work and a wonder," bringing into the gospel, and gathering out from the nations the honest hearted and will continue to do so until He shall have gathered His elect from the four winds of heaven, and placed them in a place of safety, that they may learn of His way, and walk in His path to glory, honour, and exaltation.

Price Sixpence.

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“ HE THAT READETH LET HIM UNDERSTAND.”

No. 3.

WEDNESDAY, JUNE 18, 1855.

Vol. II.

SECOND EPISTLE OF THE PRESIDENCY OF THE AUSTRA- LASIAN MISSION.

To the Saints and Inhabitants of Australasia.—Greeting.

Beloved Brethren and sisters, the times in which we live are big with events, more so than any past age of the world, and there is no nation, kindred, tongue or people that is not in some degree affected by these events. A restless, anxious, and disquiet spirit is possessed by all the inhabitants of the earth. These dire forbodings not only disturb their slumbers in the night, but also deranges and perplexes and embarrasses their proceedings in the day ; and they anxiously enquire, what will come next ? How will these things terminate ? What is going to become of the world ? So influenced are the inhabitants of the earth by this eventful period, that dread and terror fills their hearts, and the hearts of the great and noble ; of the humble and poor ; of kings and potentates, are quailing within them in fear of that which is coming upon the earth ; especially amongst the most civilized nations thereof.

What is the cause of this disquietude, anxiety, and embarrassment, and is there no remedy for it ? Why should it be thus with christian nations, if they are the nations or people of God. It was not so in ancient times with God's people, when they were faithful to his commandments, at such times they had the prophet of God to give unto them the word of the Lord, not only making known the end thereof, but also giving such detailed instructions and counsel, relative to their proceedings, so that the power of God might be manifested in their behalf, and they prospered and delivered.

The true cause of this is, that they “transgressed the law;” discarded or changed the ordinances, and laid aside the organization of “Apostles and Prophets,” that have been set in the Church of Christ for the purpose of ruling and governing the same. They have thus established an organization or form of godliness of their own, rejecting and despising the one established by the Lord, and consequently have lost the power possessed by saints in every age, namely, the gift of the Holy Ghost, which is a spirit of revelation by prophesy, tongues, dreams, visions, ministrations of angels, by this power they could enquire the mind and will of the Lord ; for the want of this they

grope in darkness, as blind men, not knowing whither they are going, nor what will befall them. This ignorance and insecurity perplexes and disturbs them—they look for light but behold obscurity—for brightness but their darkness is increasing—for salvation but it is far from them—for, in transgressing and lying against the Lord, by saying that the authority, organization and powers, or blessing of the gospel are no longer needed, they have spoken oppression against His servants, revolted against His authority, and conceived and uttered from their hearts words of falsehood against His prophete Joseph Smith and the Saints of Latter-days.

Whilst this is the condition of the world, yet we as a people are far from this sad state, whilst the nations of the earth are mourning, we are rejoicing in the blessings of the everlasting gospel, revealed by the angel shown in a vision to John on the Isle of Potmas, (see Rev. 14, 6,) and this gospel is being preached to the world by the Elders of Israel, who have been called and set apart to that authority, through the Holy Priesthood restored to the prophet Joseph Smith, through the ministration of Peter, James, and John, who last held the keys of the Holy Apostleship. It is required of these messengers, that they not only call upon all men everywhere to repent and obey the gospel, but they are also to declare that the hour of God's judgements is come, and they call on all who fear the Lord and desire His protection, to come out of Babylon, (the confused nations of the earth,) to the place of safety, even the chambers of the Lord, predicted of by Isaiah, who was also shown the Temple of the Lord, built in the tops of the mountains, where the ways of the Lord would be made known to the righteous of all nations who should flee there in obedience to God's commands, there they should be free from the iniquitous power and oppression of the rebellious nations of the earth; there they should be able to walk in the paths (laws and ordinances) of the Lord, paths that will lead to glory and exaltation in the kingdom of God.

Amongst others that have been sent to preach this Gospel of the kingdom to the nations of the earth, we, by the commandment of God, came to these lands to minister the words and ordinances of life and salvation to as many as would receive the same; we were also commanded to dedicate ourselves and families into the hands of the Lord, and to go forth without purse or script, depending upon the bounties of strangers for shelter, food, and raiment. This we did cheerfully for the gospel's sake, "knowing it to be the power of God unto salvation to all them that believe." And the Lord has not left us without a testimony, that He has been with us to literally fulfil the blessing placed upon our heads by the servants of God. The spirit of the Lord has been our counsellor, opening up our way, lighting up our path when it has been obscure, providing for our necessities, blessing our administrations whether in word or deed, many have believed and obeyed the gospel, and are rejoicing in the blessing thereof, looking anxiously for the time when they shall gather to the "home of the Saints," where they may learn the way of the Lord more perfectly. The sick have been healed through the gift and power of the Holy Ghost by the laying on of hands, in the name of Jesus Christ. The testimony of Jesus, even the spirit of prophesy has been with us, and we have been enriched in counsel, instruction, and knowledge in the things of God, so much so that our hearts have

been made to rejoice with joy unspeakable, and we render praise and thanksgiving to our Father in heaven for the same. Amen.

Elder B. Frost who came out under our presidency, has been recalled, and is now on his way home with a company of saints, he is also accompanied by Elder P. Smith of this mission. And now as the saints will perceive by President Brigham Young's letter, inserted with the minutes of the conference, we are called upon to arrange the condition of the mission, and prepare to return to our families. This intelligence would be thought to be joyous to us, but when we consider the associations we have formed, the many warm and honest hearts we must leave behind us, these, together with the encouraging prospects of the work throughout the whole mission, make us loath to leave, yet, duty calls and we must obey, in doing so we feel we are free from the blood of the inhabitants of these colonies; we have used every means in our power to warn them, by public preaching, private instruction, and distribution of tracts, so that we shall not fear to meet them at the judgement seat, where all will have to appear to render an account of the deeds done in the body.

Therefore in accordance with the instruction referred to, we shall prepare to take our departure from these lands about April next, at which time we should be happy of the company of as many saints as can prepare to gather at that time. Liberty has been given to Elders James Graham and John S. Eldridge to return home in August next, with a company of saints that will depart about that time.

In our first epistle we counselled the saints to prepare to go last April, but in consequence of a number of saints going from Adelaide, and the heavy expenses they must have incurred in coming up to Sydney, it was deemed wisdom that the company should depart from Victoria, this prevented any saints in New South Wales from going; such as desired to go at that time may avail themselves of the opportunity of going with the company leaving in August next. Elder John McCarthy is at liberty to gather with the Saints at that time.

The Elders who have thus been relieved, have laboured faithfully and diligently in the ministry, they have our faith and prayers, and we feel to bless them in the name of Israel's God. And we call upon all to whom they have ministered the words of life and salvation, to minister to their necessities, and assist them by their means to gather home to Zion, and the Lord shall bless you abundantly.

The companies leaving in August and April will depart from New South Wales.

Our counsel to all saints, or all that may be called saints, is to walk faithfully and humbly before the Lord in obedience to His commandments and counsel, laying aside every evil habit, forsaking all that may corrupt the body or mind, seek after the riches of eternity, pursue wisdom and knowledge by reading the best books, and by cultivating the spirit of the Lord to lighten up your minds, to strengthen and enlarge your capacity, to open to your view the riches of knowledge that are in Christ Jesus the Lord, always recognize and submit to, and uphold by your faith and prayers, *the powers that be*, that is those whom God hath set in authority over you, and assist to roll forth the work of the Lord with all your might, mind, and

strength, both spiritually and temporally, and the Lord God of Israel shall bless you with every needful blessing.

We would again entreat the saints to use every possible effort in their power to flee the confines of Babylon, ere the way becomes more closed than it is at present ; cease to spend your money on that, that neither benefits body or mind, remember that all will be required for securing your temporal, yea, and your eternal salvation, for if you gather not with the saints, and are not administered to in the holy ordinances of the house of God, by those who hold the keys of the Holy Apostleship, and who have power to bind on earth, that which will be bound in heaven, you cannot attain unto the blessing, honour, glory, and exaltation that await such as are thus privileged.

Beloved saints, the very end of this dispensation, which is "the dispensation of the fulness of times," is to "gather to gather in one" dispensation, all the dispensations ever sent to the earth ; to gather in one authority all the keys and powers of the previous dispensation, so that the power and authority of the saints on the earth may be one with power and authority of those behind the veil, for the purpose of accomplishing the design and purpose of God in relation to man and this earth, this design and purpose is, "the restoration of all things spoken by the mouth of all the holy prophets since the world began." It is in this dispensation that the Lord hath said, that, He will bring His saints together unto him ; those that have made a covenant with Him by sacrifice, these will be gathered in one on the earth. This dispensation is *preeminently a gathering dispensation*. The peculiar influence of the spirit given in this dispensation is a spirit to gather, therefore none, whatever their profession may be, can enjoy the spirit of the Lord, and possess the blessings of the gospel, who neglect or disregard the important commandment to gather. Then let the saints arouse themselves with deeper interest than ever on this important matter, in all your undertakings seek counsel, and abide the word of the Lord given unto you by His servant ; let not the poor saints forget the fact, that the Lord helps those who help themselves ; and let not those whom the Lord has made trustees of wealth, for a season forget that it was through the once poor and ignorant boy Joseph Smith, that they have obtained a knowledge of the gospel, with its powers and blessings ; let them not forget that it has been through the faithfulness of saints, who have times and again become poor for the gospel sake, having through the influence of modern scribes and pharasees, been repeatedly robbed and plundered of their all, and who have been driven by ruthless mobs, so that they were forced to wander on the frost bleached prairies without shelter, not having a place to lay their heads, it is through the faithfulness of such, that the church of God has been borne along to the present time, it is their energy, untiring zeal and continual sacrifice, that has encountered the difficulties, surmounted and overcome the dangers, and has, through the mercies of our Heavenly Father, been instrumental in establishing so far the Kingdom of God. Let them not forget that it is through the ministrations of the servants of the Lord, who have forsaken all things, even houses and lands, wives and children, and who have come forth poor, even without purse and scrip to this strange land, and to them strange people, not having herein a home or friend, that they have received the gospel. It is therefore strictly through the poor, that they have obtained unto the bless-

ings they now enjoy through the gospel of salvation ; let them not therefore forget the poor, but let them do all that they can, subject to the counsel, to gather up such ; if you do this, the posterity of the poor in generations yet to come, will rise up to bless you, the servants of the Lord shall bless you, and the Lord Himself will bless you even more abundantly than your hearts can conceive. We now counsel all saints who have the means to commence to arrange their business, and order their circumstances, so that they may be prepared to gather to Zion in or about April, 1856.

We would now address ourselves to the Governors, Judges, Magistrates, to the rulers and people of the Australian colonies, and in the common bonds of humanity we would address them as our brethren in the flesh. We would therefore brethren, entreat you to consider the times in which we live, and the peculiar revolution that has taken place in the public mind, within these few years past. We have only to look back as it were a few days, and we see peace and prosperity spreading their effulgent influences over the earth ; a spirit of progress took possession of, and was cultivated by the wise and noble amongst the children of men. The divine contemplated with satisfaction, the tolerant spirit of the age and rejoiced in the depth of biblical research, in the application of arts and science, to the use of Theology, the religion of the bible being sustained by the religion of nature, the increased facilities for the spread of biblical knowledge, through the agency of the printing press, Bible, Missionary, Tract and Temperance Societies, ect. ; and his countenance seemed to light up with joy, from the idea that the time was nigh, when the spiritual millennial reign of Christ should be ushered in ; when there would be a kind of universal brotherhood established amongst men, and nations should learn war no more. The philanthropist rejoiced in the national and local improvements, made for the alleviation of human ills, and for elevating the physical, mental and moral condition of man, from that of a mere machine to that of an intelligent rational and resposable being, in connexion with these the benevolent politician looked forward to the time when the benefits derived from increased powers of production, would be more equitably distributed, so that all classes would be enabled to avail themselves of the improvements before mentioned, and thus the happiness of the mass would be enhanced. But *alas, alas*, their systems were not fully organized, their mellifluous notes of *peace peace* had scarcely began to vibrate in the atmosphere, their joy had not passed the point of enthusiasm, to settle in complacency, ere a loud voice is heard, on the Land in the form of wings, beyond the waters of Ethiopia, crying aloud to all the inhabitants of the earth, high and low, rich and poor, bond and free, *repent, repent* every one of you, and be baptized for the remission of your sins, and you shall receive the Holy Ghost, (by the laying on of hands) saying, fear God and give glory to Him, for the hour of His judgments is come, and worship Him that made heaven and earth, the sea and the fountain of waters. This voice was the voice of the prophet Joseph Smith, this message was the everlasting gospel committed to him by the ministrations of holy angels, but the world said that he was a liar, impostor, deceiver, ect., and he was thought so unworthy to live, that his life was continually sought after, and it was in the end, taken by men who should have been his fellow citizens, citizens of a land, the constitution of which is the most free, the laws of which are the

most equitable of all the nations of the earth. His life was not taken by the power of the constitution, He was not executed by the laws of the land, but it was by the power of ruthless mobocracy, that set aside the constitution, disregarded the laws of both God and man.

The world in the face of his testimony cried, there can be no communications from the spirit world, there will be no more revelations from God, saying, just as Nephi said they would say, a Bible, a Bible, we have a Bible we want no more Bible. The world is advancing in intelligence and civilization, so much that men are not so inclined to take up arms against his fellowman, the Saviour is not to come on the earth literally, but is to reign spiritually; these were the feelings and sentiments of those who lead the public mind twenty-five years ago.

Since then a mighty change has taken place, hundreds of thousands now believe in communications from the spirit world, hundreds of intelligent and influential divines believe in further revelation, and maintain that Elijah will be sent, and thousands believe in the literal reign of Christ on the earth, and in the literal gathering of Israel. Peace has fled from the earth, the war whoop is sounded from nation to nation. How has this mighty changes come to pass? What has accomplished this mighty revolution? Is there nothing in all this that indicates that Joseph Smith had truth on his side? Is there nothing in all this to show that he was a prophet of God; did he not warn the nations, and declare that the Lord had said that he would call upon the inhabitants of the earth, by the voice of his servants, and by the voice of thunders, by the voice of lightnings, and by the voice of earthquakes, pestilence, and famine, have not these things taken place, and are they not continually taking place, following in the steps of the servants of the Lord. How could Joseph Smith know these things if they were not revealed unto him; did he not say that the message given to him should go to every nation, kindred, tongue and people, and has it not spread over the earth to the astonishment of the inhabitants thereof. Did he not say that those who received his message, should gather to organize and build up the kingdom of God, and is not the gathering of the saints a marvel to this generation; did he not say that the blood of the saints should cry from the ground, that they should be driven from city to city, and from synagogue to synagogue; did he not say that the gospel or the organization and authority of God's priesthood should be taken from the midst of the gentiles inhabiting the continent of America, and that Zion should "flourish on the hills and rejoice on the tops of the mountains:" Did he not say that the saints should be persecuted; that they should have all manner of evil spoken against them, falsely for the gospel's sake, and that the powers of earth and hell should combine for their overthrow, but that they should not prevail, have not all these things taken place, and do they not prove that he was not a liar, imposter, deceiver, &c., yes they prove that he was a man of veracity, possessing wisdom and knowledge, even hidden wisdom and knowledge of the times and seasons, which the father had put or kept in His own power, do not all these corroborate his testimony, that angels had ministered unto him; that the Almighty had given him instruction and counsel, and as to the gospel taught by him, which is faith in God and in His Son Jesus Christ, repentance, baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of hands, is it not the same as was

“Preached by Paul and Peter,
And by Jesus Christ their head.”

And is not the organization of Apostles and Prophets the same, as is set forth in the new Testament, and are not the gifts and blessing he contended for the same, that were promised by the Saviour to follow them that believe.

This being the case are not the authority, doctrine and prophecies of Joseph Smith true, they are indeed, this we know by the gift and power of the Holy Ghost, promised by the Lord through His prophet Joseph Smith, to all who should receive this Latter-day Gospel.

We were also personally acquainted with the prophet, and knew him to be a good and virtuous citizen, a tender and affectionate husband and father, an Holy Prophet of God, as good a man as ever trod this earth, Jesus Christ excepted.

We now entreat you all to believe and obey this gospel, and you shall know for yourselves, that the doctrine is of God. Prepare to gather with us to a place of safety, wherein is peace whilst the inhabitants of the earth are disquieted, wherein is plenty whilst destruction is spreading over the earth, gather to where the prophet of God is, where his temple is being built, where his angels will minister, where his power will protect and deliver.

Gather before the desolating scourges overtake these lands, for the Lord has decreed a consumption of the whole earth, He will make it empty and void, on account of the inhabitants thereof, who have transgressed the laws, changed the ordinances and broken the everlasting Covenant; in His visitation these lands will not escape, for He will visit them with pestilence and famine, with thunders and lightning, with earthquakes, with blood and with rapine, then escape before it is too late.

Our prayer is that God will continue to bless His saints, and all the honest in heart, and open up their way that they may gather to Zion, where they may walk in the light of the Lord, and have His righteousness *revealed* to them, from faith to faith, that they may be prepared for His Kingdom and coming. Amen.

AUGUSTUS FARNHAM,

No. 25, Bank street, Chippendale.

JOSIAH W. FLEMING.

Sydney, July 16th, 1855.

QUARTERLY CONFERENCE OF THE AUSTRALASIAN MISSION OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN
SYDNEY, JULY 1ST, 2ND, 3RD, AND 4TH, 1855.

PRESENT:—

President of the Mission,—

Elder Augustus Farnham,

Josiah W. Fleming, Counsellor.

Travelling Elders,—

A. P. Dowdle, J. Graham, John S. Eldridge, John M'Carthy,
William Baxter.

Sydney Branch,—

John Jones, President, William Robb and Robert Evans, Counsellors.

Hunters River Branch,—

John Penfold, President, J. C. Penfold and G. Hunter, Counsellors.

The morning service was opened with a prelude on the Harmonium by Professor Nixon. Meeting opened by singing and prayer, after which Elder Jones declared the meeting open for the transaction of business, when Elder A. Farnham was appointed President of the Conference, and Elder J. Jones, Clerk.

The President rose and said, Brethren, Sisters, and Friends, we have met to transact business pertaining to the kingdom of God. The business is both spiritual and temporal.

The world cannot pretend that they are authorized by God to transact their business, they meet in the name of man, and are guided by man's wisdom, but we meet in the name of Jesus Christ, the only name established on earth by which man can approach His Father and receive blessings from Him. It is in His name that we meet to transact such business as will have a tendency to lead us back into the presence of God. We have strayed from our Father, and the design of the Gospel is to bring us back into His presence, and into the presence of Holy Angels. Men naturally desires to receive good when they assemble together, for this end we are assembled this day, and if we are united as the heart of one man, we shall be blessed, for the Lord has said, that wherever two or three are gathered together in my name, and are agreed as touching the things of the kingdom, I will be there to bless them. If we are as one man, united in heart and mind, what blessings can be withheld from us, none that it is wisdom we should receive. If such be our feelings, the blessing of our Heavenly Father shall rest upon us and our hearts be made to rejoice in the same, if you do not close your hearts against them. Our time being short, only being able to have this Hall for one day, we shall be brief and explicit in our business transactions, that we may have time to give and receive such instructions as the Spirit may dictate. My prayer is that our Father in Heaven will be with us and grant us His Spirit to dictate to us, that it may be manifest that the Lord is with us, and that through the blessing sent down. We can do nothing but through the Spirit of the Lord. My desire and determination is to do the will of my Master until the time shall come for me to return home to my Father. If we are one no possible blessing that we desire can be withheld from us. This work is, and will continue to roll on, and no power can stay its progress until the honest are gathered out. People might as

well rise their arms and try to dethrone Him who is eternal, as to stop the progress of this work. The Saints are increasing and gathering from nearly all kingdoms. May the Lord stay his hand in judgement until all the honest in heart are gathered out. Amen.

Resolved, first, that we sustain Elder John Jones as President of the Sydney Branch, and William Robb and Robert Evans as his Counsellors.

Second, that we sustain by our faith, and prayers, and means Elder Augustus Farnham as President of the Australian Mission, and Josiah W. Fleming as his Counsel.

Third, that we sustain Brigham Young as President of the Church of Jesus Christ of Latter-day Saints throughout the world, also as our Prophet, Seer, Revelator, and Leader in Israel, and Heber C. Kimball and Jedediah M. Grant as his Counsellors.

Fourth, that we sustain the quorum of twelve apostles, and all other authorities of the Church in Zion, and throughout the world. The president then stated, that the next business was to receive the reports ; and stated that he had received a letter from Elder Cooke yesterday, who is labouring in New Zealand, the work is prospering there. I have received letters from him about every four weeks, he has had many hard places to pass through, but he has persevered faithfully and diligently,—he is at Nelson. He has to travel in a circuit of about 50 miles ; some who at first rejected him, have turned round, and are now willing to receive him ; the public mind has been awakened to a considerable extent, many are enquiring after the truth. He calls for help, but we have but few Elders who can devote their time to the work, yet the work is, and will continue to roll forth in that colony, for the Lord is blessing his servants, and is gathering some into His Kingdom, and He will gather them out of that land ; it is the Lord's work, and he has said that he will gather His saints if they are faithful ; the promise is to the *faithful* not to the unfaithful.

In Adelaide the work is progressing, there are several Elders preaching through that land, previous to the departure of those who went to Zion in the last company, they numbered 70 ; the saints left are faithful and blessed with the spirit of the Lord, the work is not stopped, but is continuing to roll forth. This news received from Elder Norton, the President of that Conference, makes my heart to rejoice.

Elder Joseph Spencer has the charge of the Victoria Conference since the departure of Elders Frost and Smith. He is a young man who was baptized in September last, but he is faithful and diligent in magnifying his calling, he is travelling from place to place, calling on all to repent and obey the gospel. The Lord has owned his labours, and he is frequently baptizing ; there are others waiting for my return to that place, desiring to be baptized. There are calls

from different parts of that colony for Elders. Thus the prospects for the prosperity of the work in that colony are good.

The president then called upon A. P. Dowdle, who arose and said, brethren and sisters, it is with pleasure that I arise to report the N. W. Section, or the Hunter's River District, the work of the Lord is rolling on in that section, during my labours there I have baptized seven, others are waiting for our return ; there are several places where the gospel has not yet been preached, and many are desirous of hearing the servants of the Lord, so that there is a probability of a good work being done in that Conference ; I have laboured in the neighbourhood of the Allyn and Patterson Rivers, at Maitland and Teachester, the saints are enjoying the spirit of the Lord, and doing all in their power to the rolling forth of His work, they are generally anxious to gather, and to do the things that are right. I believe that many more will yet be brought to rejoice in the gospel, as the saints in that section now do.

Elder J. S. Eldridge said that he had been travelling in company with Elder J. Graham, and that they had visited Camden, Pitt Town, Emu Plains, Windsor, and other places, we have been truly blessed in our labours in the work of the Lord, there are some searching after the truth, some have united with the Church during the past three months, if Elders could continue to travel in that section, I doubt not but that many would unite with the Saints ; in some places where the inhabitants some time ago would not listen to us, they have now desired preaching and come out to listen. There is in my opinion an opportunity of doing good.

Elder W. Baxter stated that he had been labouring during a portion of the last quarter, in company with Elder M'Carthy, we visited the Williams' and Manning Rivers the first two months, these places appear very dark ; the last month I have been by myself labouring at Teachester, there are many enquiring after the truth there, and I believe that a good work will be done in that place, providing Elders are sent there ; there are many there who desire preaching.

Elder J. M'Carthy said that he had travelled as had been stated, in company with Elder Baxter, during the past month they had separated, Elder Baxter taking one part and me another, since then I have visited the Williams' River and Hinton ; I got an opening to preach at Hinton and baptized four, but since then the door has closed, for the landlords warned their tenants that if they opened their doors for the Mormons, their farms would be taken from them. At this place I called on the Rev. Mr. Blane and asked permission to preach in his church yard after he had dismissed his congregation, this he refused, I then asked him if he would give me a night's lodging, this he also refused ; I then left him.

The President stated that although all the Elders had not reported

baptisms, yet they all had baptized some, the aggregate increase of the work in this mission during the last three months, was about 50. It has often been said that Mormonism was about to fall, but the fact was that it was still progressing, and there was only one way to stop its progress, but there is no man or body of men can do it, to accomplish this they must be able to measure arms with the Almighty, they must be able to pluck the eternal from his throne, this no man can do, so that the Lord will continue to bring in the honest in heart.

The Clerk at the request of the President read the following letter :—

Great Salt Lake City,

January, 31st, 1855.

Elder Augustus Farnham,
Sydney, Australia.

Dear Brother,

Although I have not received any communication from you for some time past, yet I thought that I would send you a few lines that you may know long continued absence does not necessarily involve forgetfulness.—No, indeed. If it is any satisfaction to the elders who are absent on missions to have my feelings exercised in their behalf, and could know the facts, they would be abundantly satisfied. I have heard of your faithfulness and success in the mission to which you have been appointed, and can truly say that the Lord has been with you, with his blessing, and his spirit has attended your testimony.

Bro. William Hyde's health is much improved since his return, and I wish that the Elders when they are not healthy would change their location or return. So far as you in Australia are concerned, you are at liberty to return whenever it suits your convenience, and I shall be most happy to again greet you in our mountain home. You may extend the same invitation to all the rest of the Elders who were appointed from here to that mission. You will however organise and regulate matters in the most judicious manner for the continuance of the work; but gather out the Saints and bring them with you as far as you shall be able to do so, leaving a sufficient number to continue the work. We find it best to gather out all the Saints as fast as they can consistently, leaving only labouring Elders in the field.

We are prospering much as usual in the vallies, unusual peace prevails throughout the Territory, although the Indians about Larimie, and along the road, are quite hostile.

The weather is very fine, for the time of year, mason work is going on. The public works are steadily progressing, and much improvement in both city and country.

Your families are all well. Feeling to bless you and all faithful Saints and Elders,

I remain as ever,

Your Friend and Brother in the
Gospel of Salvation,

BRIGHAM YOUNG.

Elder Fleming addressed the meeting, contrasting the condition of the Saints in Zion with that of the world ; referring also to the scenes that the servants of the Lord had passed through, and the present condition and prospects of these lands, testifying that the spirit of the Lord was with His servants, and that the Lord was performing His work and gathering out His Saints.

Conference adjourned until 3 p.m. Dismissed with singing a hymn and benediction.

Adjourned Meeting at 3 p.m.

Meeting opened by singing a hymn and prayer, when the Sacrament was administered by President A. Farnham and Elder Jones, President Farnham addressing the meeting. After which, the meeting was addressed by Elder J. Graham.

Conference adjourned to 7 p.m. Meeting dismissed with singing a hymn and benediction.

Conference met at 7 p.m. Meeting opened by singing and prayer.

The meeting was addressed by Elder A. P. Dowdle, he was followed with remarks from Elder J. W. Fleming and the President.

There was a good degree of the spirit of the Lord with His people during this day, and their hearts were made to rejoice in the Gospel of Christ, and in the teachings of His servants. There were a number of strangers at the evening meeting.

Meeting adjourned until half-past 10 on Monday morning at 103, Parramatta street.

Meeting was dismissed with singing and benediction.

Adjourned meeting at 103, Parramatta street, on Monday July 2.

Meeting opened by prayer.

The President addressed the meeting for a short time, when he called upon Elder Jones to address the saints, after which there were 4 children blessed under the hands of the President and Elder Fleming, after which followed addresses from Elder Fleming and the President ; the meeting adjourned to 7 p.m., it was dismissed by benediction.

Adjourned Meeting at 7 p.m.

Meeting opened by singing and prayer.

The meeting was addressed by Elders Fleming, Graham, Eldridge, Dowdle, Jones and President Farnham.

Adjourned until half-past 10 a.m. Tuesday.

Meeting dismissed with singing and benediction.

Adjourned Meeting, Tuesday, July 3, at half-past 10 a.m.

Meeting opened by singing and prayer.

The President addressed the meeting, stating that it must be evident to all, as it was to himself, that the spirit of the Lord had been in our midst, that this was manifest by the language that had been used by those who had spoken, language that could only be dictated

by the spirit of our father, He counselled the saints to live according to the principles of the Gospel, to roll forth the work by their faith, means, and by an irreproachable example.

Elder J. W. Fleming followed, exhorting the saints to listen to the counsel that had been given by the President. The meeting was also addressed by Elders Graham, M'Carthy and Baxter.

Brother Charles Frazer of the Hunters River Conference was called to the office of a Priest, and was ordained under the hands of the President and Elders Fleming and Dowdle.

Adjourned until 7 p.m. Dismissed by benediction.

Adjourned Meeting at 7 p.m.

Meeting opened with singing and prayer.

The President again gave counsel to the saints, forcibly dwelling on the necessity of living, according to the revelations given to the Church in this dispensation, referred particularly to the "word of wisdom."

The meeting was also addressed by Elders Fleming and Jones.

Adjourned until 7 p.m., on Wednesday.

Meeting dismissed with singing a Hymn and Benediction.

Adjourned meeting on Wednesday, at 7 p.m.

Meeting opened with singing and prayer.

The President then assigned the Elders their fields of labour. He stated that in accordance with President Young's letter, Elders Graham and Eldridge had permission to return home with the next company, which would leave in August, they would therefore return to the places wherein they had been labouring, and gather up what saints they could, they would also gather means to take them home. Elder John M'Carthy was at liberty to gather with the next company, he would therefore visit those with whom he had laboured, to see if he could gather any of them up, and also to collect means to take him to Zion, as he, Elder M'Carthy, had endured the heat and burden of the day in the Hunter's River District, he had permission to visit that section, to obtain assistance of those to whom he had ministered. This application was to be made under the direction and counsel of Elder Dowdle, he, the President, here remarked that an Elder visiting a section, where another presided, the visiting Elder had no authority to call meetings only by the counsel of the presiding Elder, Elder M'Carthy will therefore be directed in his proceeding at the Hunter's River District, by Elder Dowdle.

Elder W. Baxter was directed to labour under the direction of Elder Dowdle.

The President then called brother John Perkins, teacher, to the office of a Priest, brother William Phillips, to the office of a Teacher, brothers John Farrell and Oratio C. Noah to the Deacon's office.

Before proceeding with the ordination, Elder Fleming called the

attention of the brethren of the Priesthood, to the manner of ordination and confirmation, and said that it should not be said "We lay our hands on thy head to confirm or ordain, as the case may be; but "We lay our hands &c., and confirm or ordain, and requested the brethren to observe the ordinations that were about to take place.

These officers being for the Sydney Branch, the President called upon Elder Jones to assist him in their ordinations, which were proceeded with immediately. Elder Fleming addressed the meeting.

Conference adjourned to the last Sunday in September.

Meeting dismissed with singing and benediction.

In this Conference there has been a perfect union of spirit, a disposition to listen to the word of the Lord, counsel and instruction has been poured forth in rich abundance, as it was dictated by the spirit of God, and the hearts of His servants and saints were made to rejoice with an abundance of joy, its hallowing influence melting into tenderness the hearts of His people. It is a season that will long be remembered by those present, for which we feel grateful to our Father in Heaven. Amen.

JOHN JONES, Clerk.

A. FARNHAM,
President.

HONESTY.

"Owe no man anything but to love one another."—PAUL.

HONESTY is the every-day transactions of life, is lightly esteemed by the great mass of mankind. This is evident from the fact that but few, who are strictly honest, rise to distinction through the great avenues to popularity and influence. Integrity and honour are still the theme of priests, statesmen, and people; but while the shadow remains, the substance has departed.

Like the religions of the day, they too often serve as a cloak, to hide the depravity of corrupt and licentious men. The greater the deformity the more ostentatious must be the show of virtue to hide it.

While the merchant cheats the person he deals with, and the mechanic palms upon his customer an inferior article, they sooth their consciences, if they have any remaining, with the idea that they have followed the rules of trade; as though deception was admissable, and dishonesty a virtue, because everybody practised them. The lawyer, while perhaps endeavouring to gain the case of his client, makes it his principal study how to *fleece* him the most effectually. The soldier dies in defence of his country from privation and suffering, while those over him squander the means which should furnish him with the needful comforts of life.

Many of the sectarian priests of the day, who should both teach and practise principles of righteousness, do neither. They take the lead in setting a prominent example of dishonesty, by teaching a system of falsehoods, instead of the great truths of the Bible which they profess to believe. They "preach for hire," and "divine for money;" thereby making merchandize of the

things of God. Many of those self-made ministers, who profess to set examples of piety to the people, are the "wolves in sheep's clothing," who devour the lambs of the flock under the garb of sanctity.

The practice of deceiving children is almost universally followed by parents and nurses, and in this way they are most effectually taught dishonesty from their cradle. Thus contaminating influence is forced upon the innocent period of childhood, by those who should be the guardians of its purity.

Husbands deceive their wives, and wives their husbands, not only in the minor matters of every-day life, but by dishonouring their bodies by breaking the sacred covenant of marriage, and then endeavouring to hide their shame by falsehood, artifice, and deception. In doing this, thousands have severed the only bond which binds them to each other and their posterity; and crushed those sacred affections which are the only ground-work of happiness and the fountain of eternal lives. The general want of confidence between man and man is the natural result of dishonesty. The increasing jealousy and distrust which prevails every association of life, lurk in the domestic circle of the peasant, and drive peace from the throne of kings, are the canker-worms which is destroying the fountains of society, and producing a general tendency to anarchy and disorganization.

This is a dark picture of the present condition of man, but dark as it is, it scarcely touches the reality. Words have not been introduced into the vocabularies of language, which can express the extent of the iniquities now practised in the world. The generations of man have been so long begotten in covenant-breaking and fornication, and nursed in dishonesty, that nothing but the searching Spirit of truth, can separate from the incongruous mass of depravity the little good that remains, and save it from being swallowed up in the general ruin. The Father has declared that none but the pure in spirit can dwell in His presence. Judging from the present condition of mankind, it is easy to see the force of the words of our Saviour when he said "Strait is the gate, and narrow is the way which leadeth unto the exaltation and continuation of the lives, and few there be that find it."

If the light of truth had not again been revealed by direct revelation, to save those who have not entirely gone astray, the gloom of eternal darkness, would have forever closed around the generations of men.

It is the duty of Latter-day Saints, who have received the spirit of truth, and discerned the light from the darkness, so to live as to be an example of honesty and uprightness to the world, and continually show forth the principles of life and salvation, in opposition to those of darkness and death. We are not of the world, just in proportion as we cease to walk in its ways, and go forth in the liberty of the Gospel, which will set us free from its vices and abominations. The promises of the Lord are to the honest in hearts and not to those who love lies and are filled with hypocrisy and deceit. We must pursue a course different from theirs, or else we shall end our journey where they do, instead of the place we profess to be seeking. The principles which dwell in a man's heart will show themselves in the everyday transactions of life. Pure religion is thoroughly practical, and tends to develop both the good and evil of a man's character.

The world judge principles by actions, instead of actions by principles. Vice becomes a virtue because it is customary. Hypocrisy and deceit are

commendable, because fashionable. Therefore right is wrong and wrong is right in the eyes of the people, because they love to have it so. On the contrary, the principles of truth are eternal and unchangeable, without beginning or end. They are subject to the will or caprice of none. Instead of men judging them, by them will men be judged, and their accounts balanced at the day of final settlement.

We not only profess to be, but we are, in the best principles known on the earth. To establish this fact in the minds of men, is one great object of our labours; and it will never be done until we show, by our actions, the utility and beauty of the principles we profess.

(To be continued.)

RESURRECTION DAY.

BY WM. CLAYTON.

(TUNE.—The field of Monterey.)

When first the glorious light of truth,
Burst forth in this last age,
How few there were with heart and soul
To obey it, did engage;
Yet of those few how many,
Have passed from earth away,
And in their graves are sleeping,
Till the Resurrection Day.

How many on Missouri's plains
Were left in death's embrace,
Pure honest hearts too good to live
In such a wicked place,
And are they left in sorrow
And in doubt to pine away?
Oh no! in peace they're sleeping
Till the Resurrection Day.

And in Nauvoo, the city where
The Temple cheer'd the brave,
Hundreds of faithful saints have found
A cold yet peaceful grave,
And there they now are sleeping
Beneath the silent clay,
But soon they'll share the glories
Of a Resurrection Day.

Our Patriarch and Prophet too
Were massacred, they bled,
To seal their Testimony,
They were numbered with the dead,
Ah! tell me, are they sleeping?
Methinks I hear them say,
Death's icy chains are bursting,
'Tis the Resurrection Day.

And here in this sweet peaceful vale
The shafts of death are hurled,
And many faithful saints are call'd,
To enjoy a better world,
And friends are often weeping
For their friends who pass away,
And in their graves are sleeping,
Till the Resurrection Day.

Why should we mourn because we leave
These scenes of toil and pain,
O happy change, the faithful go
Celestial joys to gain;
And soon we all shall follow
To realms of endless day,
And taste the joyous glories
Of a Resurrection Day.

Price Sixpence.

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THE ZION'S WATCHMAN,

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Church of Jesus Christ of Latter-Day Saints
IN SYDNEY.

" HE THAT READETH LET HIM UNDERSTAND."

No. 4.

SATURDAY, OCTOBER 27, 1855.

Vol. I.

MINUTES OF THE HALF-YEARLY CONFERENCE OF THE AUSTRALASIAN
MISSION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY
SAINTS, HELD IN THE OLD ASSEMBLY ROOMS, KING STREET,
SEPTEMBER 30TH, 1855.

PRESENT :—

President of the Mission,—

Elder Augustus Farnham,

Josiah W. Fleming, Counsellor.

Travelling Elders,—

A. P. Dowdle.

William Baxter.

Sydney Branch,—

John Jones, President. W. Robb and R. Evans, Counsellors.

A Hymn having been sung, prayer was offered by Elder A. P. Dowdle, after which another Hymn was sung.

Elder Jones then declared the Conference open for the transaction of business.

Resolved 1st, that Elder J. Jones be the Clerk of the Conference.

2. That President A. Farnham preside.

The President rose and said, that he rejoiced in the possession of the present privileged of meeting the brethren in the capacity of a Conference, and was glad to see so numerous an attendance of the saints from the country. We are met to transact business, pertaining to the Kingdom of God ; the record of the business transacted here this day, will be kept in the archives of both Heaven and Earth ; all that is done, should be done with a pure motive, and in all sincerity of heart, being determined to fulfil the covenants that you make here this day, let no one vote for that which they are not willing to sustain, it is the privileged of all to vote ; I want no hypocrites, let all vote in the affirmative or in the negative ; if any vote in the negative, they will be required to give their reason.

Let the brethren sustain the Priesthood, and maintain their covenants, and walk faithfully and sincerely in obedience to counsel, and they shall attain unto salvation, which is or should be the great object of our lives ; fight the good fight of faith, and be not overcome by the things of the earth ; that you may be brought home to the presence of our father, do your utmost to spread righteousness over the face of the earth.

Resolved 3rd. That Elder John Jones be sustained as President of the Sydney Branch, and Elders W. Robb, and R. Evans as his Counsellors.

4. That brother John Perkins, Priest, be Treasurer of the Branch.

The President then said, that for the purpose of completing the presidency of the mission, he had called Elder A. P. Dowdle, to be his second Counsellor.

Resolved 5th. That we sustain by our faith, prayers and means, Augustus Farnham as President of the Australasian Mission, and Elders J. W. Fleming, and A. P. Dowdle as his Counsellors.

6. That we sustain by our faith and prayers, Brigham Young as President of the Church of Jesus Christ of Latter-day Saints, in Zion, and throughout the world, also as their Prophet, Seer, Revelator and Leader in Israel ; also, Heber C. Kembell, and Jedediah M. Grant, as his Counsellors.

7. That we sustain by our faith and prayers, the Quorum of twelve Apostles, or travelling High Council.

8. That we sustain by our faith and prayers, the Patriarch and all other authorities of the Church in Zion, and throughout the world.

The President rose and said, that he had received communications from Victoria, Adelaide and New Zealand. In Victoria the work was prospering, baptisms were taking place almost every week ; the Gospel is beginning to take root amongst the Welch in that colony ; Elder Spencer is actively engaged in travelling and preaching, I have received communications from some that are preparing to gather with the next company, although they have not yet been baptized ; in Adelaide, where Elder Norton is presiding, the work seems at a stand still at present, I am intending to visit that place on my next tour.

Intelligence from Elder Cooke, who is at New Zealand, is very flattering, good has been done in that land, the inhabitants are beginning to enquire after and receive him, it was not so when we first went there, it was with great difficulty that we could get an entrance anywhere. The work has met with great opposition in that land, but now many that were most violent in their opposition, are willing to receive Elder Cooke, and to minister to his necessities, and their is great enquiry for books.

Elder A. P. Dowdle reported the N. W. Section, and that he had laboured there during the past quarter, preaching at Maitland, Paterson River, Allyn River, and Teachester. The work of the Lord is prospering, baptisms taking place, many enquiring, the saints rejoicing in the Lord, their hearts being intently fixed for Zion. This report embraces the labours of Elder Baxter also.

Elder J. W. Fleming addressed the meeting, when a Hymn was sung, the Meeting adjourned until 3 P.M. Benediction by Elder J. Jones.

Adjourned Meeting at 3 P.M.

A Hymn was sung, when prayer was offered by Elder W. Baxter, another Hymn was then sung, after which the Sacrament was administered by Elder Jones.

The President addressed the meeting on the subject of gathering. During his address he stated that *all must consider that they had counsel to gather*, such as would be required to stay would receive direct counsel to that effect.

Dismissed with singing and benediction by Elder Jones.

Conference adjourned until 7 P. M.

Meeting opened with singing and prayer, by Elder J. W. Fleming. Another Hymn was sung, when Elder A. P. Dowdle addressed the Meeting on the First Principle of the Gospel.

Conference adjourned until 11 A. M., Monday, at 103, Parramatta Street.

Dismissed with singing and benediction by the President.

Adjourned Meeting, at 103, Parramatta Street, on Monday, at 11 o'clock A. M.

Meeting opened by prayer, after which addresses were delivered by Elders Baxter, A. P. Dowdle, Fleming, Jones, and the President. Adjourned until 7 P.M. Dismissed with benediction, by Elder Jones.

Adjourned Meeting at 7 P.M.

Meeting opened with prayer, after which addresses were delivered by Elders Fleming, Jones, and the President.

Conference adjourned until the first Sunday in January, 1856.

Dismissed with benediction by the President.

JOHN JONES, CLERK.

A. FARNHAM, PRESIDENT.

THE SUBSTANCE OF ELDER J. JONES' FIRST LECTURE IN REPLY TO THE REV. S. C. KENT'S LECTURE ON MOR- MONISM, DELIVERED IN SYDNEY, ON SUNDAY AUGUST 12TH.

BRETHREN, Sisters, and Friends, it is with mixed feelings of pain and pleasure that I appear before you, I am pained in having to meet slanders, that have times and again been rebutted, and I rejoice in having an oppor-

tunity of giving a reason for the hope that is within me, and also of bearing my testimony to the fact, that the Lord is performing a great and marvellous work in the day and age in which we live ; and not believing with S. C. Kent, Butler.

“ Honduras or Fernando,
That a man can do no more than he can do.”

But knowing (having witnessed the same,) that by the Gift and Power of the Holy Ghost, that a man may perform many things, that without the said power he is incapable of performing. I therefore request an interest in the prayers of my brethren and sisters.

The Rev. S. C. Kent stated that he had selected Mormonism, because it was of present intrest, and that he feared it had been too much neglected by our public teachers, and because that it is desirable that our young men should be acquainted with, and able to expose this imposture. He acknowledged that the Mormons had thriven amid *cruel oppression*, had conquered the most astonishing difficulties, and that they could boast not only of a complete organization, but the possession of worldly wealth, influence, and power. Their progress has been rapid to a degree unparalleled in the history of religious imposture, he also acknowledged that a great portion of the land in the Great Salt Lake Valley was wonderfully fertile, and that it abounded in facilities for pasturage and cultivation ; here (he said) the Mormons have now firmly fixed themselves, and have made since 1848, continual progress ; further settlements have been established, and several cities founded. In physical prosperity, the new common wealth has advanced with a rapidity truly wonderful ; an admirable system of irrigation has been completed, bridges over the principal rivers have been built, ironworks and mines, factories, nailworks and innumerable sawing mills exist, public baths have been erected, and a university has been founded. We thank the gentleman for the foregoing acknowledgments, and especially the latter part, as it is in itself a sufficient refutation of the lies that have recently been going the round of some of the Australian press.

Neither did he (the Rev. S. C. Kent,) deal in the usual reproaches and calumnies heaped upon the saints of God, the *only* thing alluded to by him as affecting their moral standing, was the law of marriage ; he of course looks upon the Greek and Roman law of Monogamy, as being truly virtuous, whilst the saints hold the Patriarchal law to be the most pure, the law that our Heavenly Father has instituted for imparting increased glory and power to man in the eternal worlds. Having made these acknowledgments, we must declare, that we have somewhat against the Lecturer. And in the first place we have to complain, that the gentleman has taken Mormonism as it has been described by others, and has not examined it for himself. The greatest portion of the language he employs is not his own, but that of the “Illustrated History,” the “Eclectic Review,” and others. Why did not he (the Lecturer) enquire of his friends, what had been done to suppress Mormonism ? if he had done so, he would have ascertained, that something more than an historical account, was necessary to enable the “Young Men’s Christian Association” to be able to expose the (supposed) imposture. Why did he not meet the principles of Mormonism, as it

were right in the face—as an intelligent being, grapple with them—show forth their falsity by reason, and not by declamation? Why did he not deal with the Prophet Joseph Smith, and his doctrines, in the same manner that he does with Jesus Christ and His doctrines, together with the Apostle and the early christians? If he were to go to the pious Scribes and Pharisees, *who fasted and prayed much* for the Character of Jesus Christ, would not they declare him to be a glutton, a wine bibber, an associate with publicans and sinners, that he sent His disciples to take a colt belonging to another, that he rode upon it into Jerusalem with great worldly pomp; His disciples declaring Him to be the King, who had come in the name of the Lord, and that he justified himself and His followers, declaring, that if they did not do it the stones would; and that after this, He gave instructions to His people, to sell their garments and buy a sword, and that he blasphemed. If he (the Lecturer) will take the character of Jesus Christ from His personal friends, why not take the character of Joseph Smith from those who have been intimately acquainted with him. There are two present (President A. Farnham and Elder Fleming) who were intimately acquainted with the prophet; also, Elder John Murdock, who was the first to preach the gospel in these lands. These witnesses have lived a considerable time in these colonies, and their moral character is unimpeachable; all these testify of the moral excellency of Joseph Smith.

As to the certificates of the character of Joseph Smith referred to, these were got up by Dr. P. Hurlbut, who was cut off from the church for his wicked conduct; he was also, afterwards, bound to the peace for threatening the life of the Prophet. This man laid a scheme for speculation, and at the same time to destroy the character of Joseph Smith, and prejudice the minds of the people against the Book of Mormon, for this purpose he scoured the country in search of those who were bigoted and wicked enough to testify to anything that would militate against Mormonism; he visited the places where the Smiths had resided, and any person who had heard of an imperfection in the life or conduct of the Smith's family, their testimony was taken. Some testified against him for no other reason than that they believed he lied in stating that he received revelation. This is the source from whence the testimony against the Prophet Joseph's character is derived—a man who was cut off from the Church for his iniquity—who was laid under bond by the legal tribunal of his country for having threatened to murder—a man whose moral character was so degraded that he durst not publish his book in his own name, but had to compromise the affair with one E. D. Howe, a printer in Painsville, Ohio, who being chafed because his own wife and sister belonged to the Church of Latter-day Saints, he became the adopted father of the book got up by Hurlbut. The first edition of which was entitled "Mormonism Unveiled," second "History of Mormonism," in this book is inserted the Spalding story, into which the Lecturer together with the whole learned world enter as into an high tower of defence; but, ah! how little do they think of the baseless character of their refuge, that, being based on lies it cannot stand the penetrating influence of truth. How little do they think, that it was conceived in inequity and matured by fraud, and that its infamy and vileness can be made more apparent than the statement of old; that the disciples of Jesus came by night and stole away His body.

In this book (Mormonism Unveiled, page 287) it is stated, that, "A messenger was despatched to look up the widow of Spalding, who was found residing in Massachusetts, and that she stated, that Spalding had a great variety of manuscripts, and she recollected that one was entitled, the "Manuscript Found," but of its contents *she had no distinct knowledge*. While they lived in Pittsburg, she *thinks* it was taken to the printing office of Patterson and Lambdin; but whether it was ever brought back again she is quite uncertain. If it was, however, it was then with his other writings, in a trunk which she had left in Ostego Co., N. Y. It is further stated, that "the trunk referred to, was subsequently examined, but the manuscript was not found therein." Hence it is inferred, that the "Manuscript Found," was not returned to Spalding, from the office of Patterson and Lambdin, but remained there for years, and that it fell into the hands of Sydney Rigdon, who converted it into the "Book of Mormon;" yet, he did not know enough to alter the names which Spalding made use of, but left them precisely as they were in the "Manuscript Found."

This is according to the testimony of John Spalding, John N. Miller, Oliver Smith, and others. They are also represented as stating, that they were acquainted with the contents of the manuscript, and that it purported to give a history of the ten tribes of Israel. They state that they have examined the Book of Mormon, and know the historical part, names, &c., to be the same, with the exception of the religious matter.

In order to know what amount of credit is to be given to the foregoing statement, we have only to refer to the Book of Mormon, this will convince any man, that if these men did really make this statement, that they testified falsely; for the Book of Mormon does not pretend to give any account of the lost tribes of Israel. It gives a history of a remnant of the tribe of Joseph.

If S. C. Kent had read the Book of Mormon he never would have inserted this testimony, for he would have seen that the religious part of it is so interwoven with the history, that it would be impossible to separate them. He would have seen that to take away the religious part would be to destroy the history. But there is also the widow Spalding's testimony published first in the "Boston Recorder," in May 1839; this has been copied into the "Illustrated History," from whence S. C. Kent extracted. It was headed the "Mormon Bible," and purported to be signed by Matilda Davidson, (the widow Spalding having married a Mr. Davidson). In this communication she is made to say *positively* that the manuscript was taken to the office of Patterson, of Pittsburg, and returned again to its owner, and that it had been carefully preserved by her since Spalding's death. This testimony flatly contradicts what is said to be her testimony in "Mormonism Unveiled." In one it is said, she *knows not what has become of it* (the manuscript) and that *she has no distinct knowledge of its contents*; in the other, that she has it in her possession, and has carefully preserved it ever since Spalding's death, in 1816, and the idea is carried, that she let Hurlburt have it, and that it was compared with the Book of Mormon. Here appears to be some knavery or dishonest work; Hurlburt appears in connection with both statements. Having shown previously how the first testimony was got up, we shall now show the fraud

connected with the latter, and shall quote an article published in the "Quincy (Illinois) Whig," on this subject, headed—

A cunning device detected. It will be recollected that a few months since, an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purpose; or what his purposes were in pursuing this course, I shall not attempt to say at this time, but shall call on every candid man to judge this matter for himself, and shall content myself by presenting before the public the other side of the question, in the form of a letter that follows:—

Copy of a letter written by Mr. John Haven, of Holiston, Middlesex Co., Massachusetts, to his daughter Elizabeth Haven, of Quincy, Adams Co., Illinois.

Your brother Jesse passed through Monson where he saw Mrs. Davidson and her daughter Mrs. McKinstry, and also Dr. Ely, and spent several hours with them, during which time he asked them the following questions, viz.: "Did you, Mrs. Davidson, write a letter to John Storrs, giving an account of the origin of the Book of Mormon?" Answer, "I did not." "Did you sign your name to it?" Answer, "I did not, neither did I ever see the letter until I saw it in the 'Boston Recorder';" the letter was never brought to me to sign." "What agency had you in having this letter sent to Mr. Storrs?" Answer, "D. R. Austin came to my house and asked me some questions, took some minutes on paper, and from these minutes wrote that letter." "Is what is written in the letter true?" Answer, "in the main it is." "Have you read the Book of Mormon?" Answer, "I have read some in it." "Does Mr. Spalding's manuscript and the Book of Mormon agree?" Answer, "I think some few names are alike." "Does the manuscript describe an idolatrous or a religious people?" Answer, "an idolatrous people." "Where is the manuscript?" Answer, "Dr. P. Hurlburt came here and took it—said he would get it printed, and let me have one half the profits." "Has Dr. P. Hurlburt got the manuscript printed?" Answer, "I received a letter stating that it did not read as they expected, and they should not print it." "How large is Mr. Spalding's manuscript?" Answer, "about one-third as large as the Book of Mormon."

Questions to Mrs. McKinstry, (Spalding's daughter.) "How old was you when your father wrote the manuscript?" Answer, "about five years of age." "Did you ever read the manuscript?" Answer, "when I was about twelve years of age I used to read it for diversion." "Did the manuscript describe an idolatrous or a religious people?" Answer, "an idolatrous people." "Does the manuscript and the Book of Mormon agree?" Answer, "I think some of the names agree." "Are you certain that some of the names agree?" Answer, "I am not." "Have you ever read any in the Book of Mormon?" Answer, "I have not." "Was your name attached to that letter which was sent to Mr. John Storrs, by your order?" Answer, "no, I never ment that my name should be there." You see by the above questions and answers that Mr. Austin, in his great zeal to destroy the Latter-day Saints, has asked Mrs. Davidson a few questions, then wrote a letter to Mr. Storrs, in his own language, and signed her name to it without her consent. I do not say that

the above questions and answers were given in the form that I have written them ; but these questions were asked, and these answers were given. Mrs. Davidson is about seventy years of age, and somewhat broak.

JOHN HAVEN.

The above reveals the mystery, brings to light the hidden things of dishonesty, and sets the matter in its true light before the people.

Hurlburt, for the two fold purpose of making money, and of blasting the character of Joseph Smith, concocts the Spalding lie. Whilst he was on his slander hunting mission, he went to New Salem, in Ohio, where he heard of the romance ; when having conspired with John Spalding, Luke Wright, and others, he starts for Massachusetts after the manuscript, gets it by promising to publish it, and give the owner one-half of the profits—returns—compares it with the Book of Mormon—finds it does not agree. Feeling assured, that if the manuscript should come to light, his wickedness would be established, he either concealed or destroyed it ; and in his book carried out the idea, that it had never been returned from the office of Patterson, and that it fell into the hands of Sydney Rigdon, who converted it into the Book of Mormon.

Meanwhile, before this book could be issued from the press, a Mormon teacher goes to Holleston, Mass., preaches and baptizes a deacon and several members of the Presbyterian church in that place. The Rev. Mr. Storrs, their minister, becoming alarmed for his craft, and hearing something about this Spalding romance, he wrote to Mr. D. R. Austin, one of his good friends, that lived near Mrs. Davidson, requesting to get all the information he could concerning the matter, and send it to him forthwith, hoping thereby, no doubt, to save the remainder of his flock. Mr. Austin accordingly goes to Mrs. Davidson, and asked her some questions, and then writes a letter to Mr. Storrs, and signs Mrs. Davidson's name to it ; and Mr. Storrs immediately publishes it in the " Boston Recorder."

Thus this scheme of iniquity was carried on by wicked and designing men, for the sake of speculation, and to destroy the character of innocent men, who never had done them any harm ; and to blast the reputation of those that God had sent to preach the gospel of salvation, and to warn this generation to prepare for the great day of the Lord, which is near at hand.

We shall briefly refer to the statement, that the copying and addition to the pious clergyman's *idolatrous* romance, was performed by Sydney Rigdon, and shall make a few chronological statements that will brand their assertion as an infamous lie.

In the first place we would observe, that the letter purporting to be Mrs. Davidson's, states, that Spalding wrote a romance in 1812 ; that he subsequently removed to Pittsburg ; that the manuscript was handed in to Mr. Patterson, whilst in his possession it was copied by Sydney Rigdon ; it was again returned to its owner, who died in 1816, since which time it has been carefully preserved by his widow. Sydney Rigdon remained at home with his parents, following the occupation of a farmer, until he was seventeen years of age, when his father died, after which he continued on the same farm with his mother until he was twenty-six years of age. In 1819 he went to study with the Rev. Andrew Clark ; in May of the same

year he removed to Ohio, and studied with the Rev. Adamson Bently ; in 1822 he removed to Pittsburgh, and took the pastoral charge of the first Baptist Church of that city, this was *six years after* Spalding's romance was returned to him, and had ever since "*been carefully*" preserved by his widow ; in August 1824 he resigned his pastoral charge, after which he laboured in that city, (not as a compositor,) but as a journeyman tanner ; in 1826 he removed to the state of Ohio, and there in 1830 he first beheld the Book of Mormon, it being presented to him by P. P. Pratt, it had then been published about six months.

The whole of the foregoing statements, in reference to the Spalding Romance, and the infamous conduct of Hurlburt, Storrs and others, have been before the public for more than fifteen years, and they have not been even attempted to be denied by any of the parties concerned. The substance of these statements were published by Elder Wandell, in the *Empire* of March 6th, 1852 ; yet Editors and Priests hang to this abominable falsehood, just as a drowning man grasps at a straw. S. C. Kent asks in reference to the characters, in which it is said that the Book of Mormon was originally written. Why not use the Hebrew ? we answer that if it had been so, then the word of the Lord, through his prophet, would have been falsified. Isaiah in the 29th chapter, says in substance, that a little before Lebon (the Land of Palestine) should become a fruitful field, that the record of a people that had once been great and powerful, should come forth out of the earth, that some of its characters should be presented to the learned, who should declare that they could not read them, and that they were sealed, and that it should be presented to the unlearned, and that the Lord through him, should perform a marvellous work and a wonder, the record was to be translated, for the deaf were to hear its words and the blind to see them. If the Book of Mormon had been written in a language known to the learned, this prophecy could not have been fulfilled.

He states that the hieroglyphics of Egypt and Ninevah, have been deciphered. Who, we would ask, told him so ? Has a Nimrod, a Ninus, a Nebuchadnezzar, or a Pharaoh, from the spirit world, communicated with the learned. He also asks whether any disinterested person ever saw these plates, or any of the original characters copied from them.

We answer, yes, Professor Anthon has seen the characters, but could not read them, some of the original characters of the Book of Mormon were transcribed, and taken to him by Martin Harris. He then declared them to be a "hoax," but the following from the 271 page of "The Mormons or Latter Day Saints," will show that the glyphs or characters presented to him, were genuine. "In this, it would now appear that Professor Anthon judged to *hastily*. Some glyphs discovered by Professor Rafinesque, and of which fac-similes were given in the Asiatic Journal for 1832, (two years after the publication of the Book of Mormon,) agree very much with the description of the specimen, as shown to him (Anthon,) by the Mormon emissary. By an inspection of the fac-similes of these forty six elementary glyphs, we find *all the particulars* which Professor Anthon ascribes to the characters, which he says Martin Harris presented to him. The Greek Hebrew, and all sorts of letters inverted and in different positions.

with sundry delineations of half moons, planets, suns, and other natural objects, are found among these forty-six elements.

In 1843 six plates of brass were found of a bell shape, being bound together by a ring and completely covered with the like characters.

Here then are disinterested witnesses, Professors Anthon and Refinesque, who bear record that Joseph Smith had a knowledge of the ancient glyphs of America, some three or four years before they were presented to the world.

We shall add another very important and *disinterested* witness, it is John L. Stephens. We extract the following from his travels in Central America, a copy of which we had the pleasure of reading about three years ago, it came from the Australasian Library.

Mr. Stephens writes "Much has been written accounting for the first peopling of America, some have considered the aborigines as not proceeding from the same common father as the rest of mankind, others have ascribed their origin to a remnant of the antediluvian inhabitants, who survived the deluge and have considered them the most ancient people on the earth."

"Some of the workmanship in Copan is equal to the finest Egyptian sculpture, indeed it would be impossible, with the best instruments of modern times, to cut stones more perfectly."

"We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the people that built this city? In the ruined cities of Egypt, even the long lost Petreia, the stranger knows the story of the people, whose vestage are around him. America, say historians, was peopled by savages; *but savages never carved these stones*. We asked the Indians who made them, and their answer was "Quien Sabe?" who knows.

There were no associations connected with the place; none of those stirring recollections which hallow Rome, Athens, and

"The world's great mistress in the Egyptian plain," but architecture, sculpture, and paintings, all the arts which embellish life, had flourished in this bye-grown forest, orators, warriors, and statesmen, beauty, ambition and glory, had lived and passed away and *none knew that such things had been or could tell of their passed existence*. Books, the record of knowledge, are silent upon this theme."

"The city was desolate—it lay before us like the shattered barque in the midst of the ocean, her masts gone—her name effaced—her crew perished, and none to tell whence she came—to whom she belonged—how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and perhaps never to be known at all. The place where we sat, was it a citadel from which an unknown people sounded the trumpet of war! or a temple for the worship of the God of peace; or did the inhabitants worship idols made with their own hands, and offer sacrifices on the stones before them? All was mystery—dark, impenetratable mystery, and every circumstance increased it."

"In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of desolation; here an immense forest shrouded

the ruins, hiding them from sight, heightened the impression and moral effects, giving an intensity and almost wildness to the interest. I believe that its history is engraven in its monuments ; but who shall read them ?

“ Chaos of ruin, who shall trace the void,
Over the dim fragments cast a lunar light,
And say *here was or is* whose all is cloudy night.”

Here then the fact, that the language of ancient America, is an unknown language, is established beyond the possibility of a contradiction ; as is also the incapacity of the learned to decipher their records. If they could have read the original record of the Book of Mormon, why do they not read the characters that have already been presented to them, and that are to be found in those numerous ruins with which central America abounds ; and tell us from whence their inhabitants came ? under whose direction these cities were built ? What deeds of fame have been performed within their precincts, or for their defence ? What was the nature and character of their social compact, and of their religion, and how was it that they fell and became forgotten ? The learned cannot answer these question ; but the Lord through the unlearned prophet Joseph Smith, has given their history : herein worldly wisdom perished, and worldly prudence is hid.

The Rev. gentleman again, in the very language of the “ Eclectic Review,” says, “ It would be equally unfair not to admit, that many important truths are taught by the Mormons ; but they have no truths that are not already taught in the Bible ; and they teach for truths many other things—and these are their distinguishing doctrines,—which are not taught in the Bible, but are contrary to the things which are taught there as the distinguishing doctrines of the gospel.”

Now why did not the Lecturer say what these doctrines were, that were not taught in the Bible, and that were contrary to it ? Is he alike ignorant of the contents of the Bible, and of the doctrines of the Mormons ; so that he could not point out the latter, nor refer to the former, or is he one of those that loveth and maketh a lie. As he has not pointed out any of the *distinguishing* doctrines of Mormonism, we shall do so for him ; the peculiarly distinguishing doctrine of Mormonism is *Revelation*, upon it, it stands or falls. If Revelation be a true and distinguishing doctrine of the Gospel of Jesus Christ, Mr. Kent and modern christendom must be wrong, for they deny it, and its truth will establish the probability of the truth of Mormonism.

We shall therefore proceed at once to demonstrate from the Bible of Divine Truth, that Revelation is so *essential* a principal of the Religion of Heaven, or the Gospel of Jesus Christ, that it cannot exist without it. “ And these signs shall follow (all) them that believe ; in my name they shall cast out devils, they shall speak with new languages,” &c. Mark 16, 17, 18. “ Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to *all that are afar off*, even as many as the Lord our God shall call, Acts 2, 38, 39. In the 17th and 18th verses it is said that the influence of the gift of the Holy Ghost, will be that, “ Sons and daughters shall prophesy,” “ Young men see visions, and old men dream dreams, and on my servants and on my handmaidens, I will pour out in

those days of my spirit, and they shall PROPHECY." Jesus also said that this said Holy Ghost should "guide into all truth and *show his people things to come.*" Paul prays that the saints may be blessed with the spirit of wisdom and revelation, Eph. 1, 17 ; and says positively that God for the stability and perfecting of His saints, "hath set" in His Church "apostles and prophets ;" an apostle is a special messenger, there can be no special message, except it be communicated, (revealed) ; and there can be no prophet without revelation, see also the whole of the 12th Chap. of the 1 Cor. These are not isolated passages, but are such as agree with their context in every particular, also with the context of the Bible.

Nothing is plainer from the Bible, than that God would give revelation in the latter days, for the gathering of His people, and the organization and up-building of His Kingdom ; Ezekiel says, "As I live saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you : And I will bring you out from the people, and will gather you out from the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out : And I will bring you into the wilderness of the people, and there will I plead with you face to face : *Like as I pleaded with your fathers, in the wilderness of Egypt, so will I plead with you, saith the Lord God.* 20th Chap. 33, 34, 35, 36 verses ; see also the 37th Chap. Jer. 31, Isaiah 11.

Enough has been said to excite within your minds, a spirit of enquiry, and we entreat you to lay aside all prejudice, and examine Mormonism for yourself, and as we are not afraid to trust the fate of Mormonism to the God of Heaven, we beseech you to seek wisdom from him, for he giveth liberally and up-braideth not.

We now bear our humble testimony unto you, that we know that Joseph Smith was the Prophet of God, that the Gospel has been restored in its plainness, and in its fulness, and our message to one and all is, Believe the Gospel, repent and be baptized, *for the remission of your sins*, and you shall receive the Holy Ghost, for the promise is unto all them that believe. May the Lord bless you. Amen.

Sydney, Oct. 24th, 1855.

To the Saints and Inhabitants of these Colonies.

The public press having noticed a charge against me during the past week, and having varied in their statements, I thought it better to state briefly the facts of the case in our periodical. On Thursday, the 18th instant, about 3 p.m., I was apprehended by Inspector Singleton, of the Sydney Police, on a warrant charging me with the abduction of Elizabeth Ann Phillips, the daughter of W. G. A. Phillips ; he accompanied the officers, and said, when I opened the door, here is your man ? When we got into Bank-street, Phillips said to me, now see what power there is in your Priesthood, if you have any power now, manifest it ; you are not in America now, you have got to be tried by the laws of this country ? I replied I was willing

to abide the laws of any country in which I resided? Mr. Singleton said I was a prisoner, and that I should not be insulted while in his charge? We soon arrived at the police station, George-street, when I was placed in a small damp cell, which I afterwards changed for a larger and more airy one, I made every effort to communicate my condition, but of no avail; as the night advanced drunkards, one after another, were brought in; I had fifteen such companions, and there was such a night of cursing, yeling, singing, &c. I was furnished with a blanket, being the only one so indulged. On Friday morning I again made an effort to communicate my case to Elder Robb, who lives across the street, offering any reasonable reward, but all was in vain; I was ushered into court, in company with the disreputable lot I had spent the night with, and was placed in the prisoners' dock, before Messrs. Dowling, Elliot and Allen, magistrates.

Inspector Singleton deposed to my apprehension, that I made no resistance, and said he had not been yet able to ascertain where the girl was. My accuser, W. G. A. Phillips, deposed that I was the head of the Mormons in Sydney, that I had two wives, and obtained my living by visiting from house to house; I was in the habit of visiting his house, and was acquainted with his family, that he had no knowledge of his wife or daughter since Monday, about ten o'clock; he had searched all over Sydney, but was unable to find them; that from information received from Mrs. Terrel, he had obtained the warrant against me. Mrs. Terrel deposed, that she saw two persons crossing the green on Monday morning, thought it was the girl and myself, but did not know, believed that the mother and daughter were at the present moment in their own house.

Mr. Terrel was called, but knew nothing. At this stage Mr. Allen suggested that the case be dismissed, when Mr. G. R. Nichols, Attorney for the Plaintiff, applied for a remand to obtain the evidence of the mother and daughter. The case was remanded and I admitted to bail, myself in £40, and two sureties £20 each. Mr. Allen remarked, "Perhaps he can get some of his Brethren to give bail for him?" "I answered that I could give good security either in the Church or out of it?"

I was then again taken back to the cells, this was about one o'clock, and although I again applied eight or ten times for a communication to be sent to Elder Robb's, offering money, but it was all in vain until near 4 o'clock, when Elder Robb came he was astonished and lost no time in securing bond, himself and Elder Gingell were soon there, and the recognizance filled, but it was after six before I got out, for want of a Magistrate to officiate.

On Saturday morning I attended the Police Court with my Attorney, Mr. Redman, my witnesses and many of my friends; quite

a contrast to the previous day, about 12 o'clock the case was called. Mr. Nichols called on Elizabeth Ann Phillips, after recovering from the excitement, Mr. Allen enquired "What is your age," Answer, "11 years on the 26th of January next," Question, "Can you read," Answer, "Yes;" the oath was then administered unto her, after which she deposed. Examined by Mr. Nichols. "I am acquainted with Mr. Fleming, I saw him on Sunday and Tuesday; I saw him on Sunday at meeting; on Tuesday morning as he passed the door; I went from home on Monday and Tuesday to see a little friend; I ran after Mr. Fleming; I said I would accompany him, he did not ask me to accompany him; I went to him for protection, because he was a friend of my fathers, he accompanied me to Mr. Tunks, I stopped at Mr. Tunks's.

Examined by Mr. Allen. "I returned home about half-past five, I think it was that time; I slept at home on Tuesday night and on Monday night; I have been at home ever since; Mr. Fleming did not take me home. After her depositions were read to her, she turned to Mr. Allen, and said "I have seen my father since Sunday, I saw him on Tuesday evening, as I returned from Mr. Tunks."

Mr. Redman now rose and said that he appeared for the defendant, when Mr. Nichols remarked that there was no necessity for any one to appear in the case; the girl had told a plain tale, and he believed it. From the bench, do you? Mr. Nichols, yes. The Bench then said that I was discharged.

The above evidence whilst it clears me, it does not fully exhibit the wicked malignity that characterizes this case. I shall now make some remarks on it. In the first place Mr. Singleton stated that he was unable to learn where the girl was, if he had only visited Hill's building, he would have found the missing child at home, and the perjury of Phillips is clear, for he stated that he had searched all over Sydney, but was unable to find either the daughter or mother, whilst his daughter bore witness that she had seen him on Tuesday evening, and if she had been further examined, she would have proved that she had a conversation with him, that she told him that she had been at Mr. Tunks' spending the day, that she was on her way home, that her mother was at home, and had been all the time, that Mr. Kendell was in company with her father at the time she met him.

Philips in swearing that I had two wives, swore that which no man in the colony could do without perjuring himself.

I shall further remark that Philips' family left him in Vandiemens Land, they consisted of Sister Catherine Philips, her daughter Elizabeth Anne, and her son Thomas Riley, aged 21 years, they never intended to have anything more to do with him, on account of his dissolute conduct. Thomas Riley is a painter, and has supported

his mother and sister from that time ; on arriving in this city they united with the Church of the Saints.

After being here nearly twelve months, they received two or three letters from him, begging to be received again in the family, with many fair promises of a better life, she would not heed his letters, until President Farnham and myself counselled her to write to him, and give him another trial. Thus in place of taking his family from him, we were the means of restoring him to them.

I recognize the hand of my Heavenly Father in this case, and thank him for his mercies.

I subscribe myself as ever, a friend of Peace and Truth.

JOSIAH W. FLEMING.

EDITORIAL.

In consequence of the departure for Zion of many of the saints, and the call from President Brigham Young, for the return of all Elders of the Mission, the "Watchman" has been suspended for a time, and will only henceforth be issued as circumstances may seem to require. The reason is, that increased duties now devolve upon us, to instruct and prepare the saints—as many as can possibly do so—to gather, whilst all the available means will be required for assisting the Elders and the honest poor of the brethren to flee the confines of Babylon.

In our present issue will be found Elder J. Jones' first Lecture in reply to the Rev. S. C. Kent's Lecture on Mormonism. We would request the saints and our readers to circulate the present issue ; for therein is fully exposed the refuge of lies (the Spalding story) into which the modern Scribes and Pharisees retreat when they are sore pressed upon with the evidence of the truth of the Book of Mormon. It was for this end, that the life of Sydney Rigdon was published in the first volume ; from which the chronological statement in reference to him is taken.

The learned Editors and Priests often accuse the Prophet Joseph Smith of knavery, because he did not declare that the original language of the Book of Mormon was in some of the known languages ; whilst it is clear, that if he had done so, his guilt would have been unquestionable ; for all reserches connected with the antiquity of America, declare the written language of the ancient Americans to be an unknown language : that which they use as an objection—

to an unprejudiced mind is a powerful fact to prove the truth of the Book of Mormon. In that book the history of ancient America is recorded; its devinity is impressed on every page. Let that book be read with attention and prayer, and we are persuaded that the result will be, that, conviction of its truth will be instamped upon the mind by the spirit of the Lord. Let men take heed to its warning, attend to its counsel, and by obedience prepare for the great day of the Lord.

The work of the Lord is progressing, and the prospects for the future cheering; but let not the Elders nor Saints relax in their diligence, but rather let them increase their watchfulness and prayer, for the enemy is busy at work attempting to use more influence and power than hitherto. Let all lay aside the evil customs and habits of the world; cultivating feelings of brotherhood, sustaining by your faith and prayers the authorities of the church; set your hearts and affections on Zion; meditate much on the honour, glory, power, and exaltation, that await the faithful in the temple of the Lord; and use every lawful means in your power to gather to Zion, that you may attain unto the same. If you do these things, and faint not, the spirit of the Lord shall be with you; His angels will guard you, so that the powers of darkness shall not prevail over you; and you shall be filled with the light, consolations, and joy of the everlasting gospel.

We have received a number of "Deseret News" and "Millennial Stars." We extract the following from the "Star:"—"Universal peace and prosperity prevail among the saints in Utah; the settlements are spreading on every hand, manufactures are rapidly increasing, and the necessities of life are easily attainable by all who are willing to labour. The Indians generally appear peaceably inclined, and many of them are learning to labour, and are obtaining a knowledge of the arts of civilized life."

Judge Lazarus Reid, late Chief Justice of Utah, died at his residence in Bath, in the 40th year of his age; Judge Reid was highly esteemed by the people of Utah.

The work of the Lord is prospering in the British Isles, and on the continent; there have been 1127 Saints taken out from England, by the aid of the P. E. Fund this year.

NOTICE. William George Ashby Phillips, was cut off from the Church of Jesus Christ of Latter-day Saints, for perjury, drunkenness, &c. &c.

Price Sixpence.

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